

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the
Extension of the Religious Parliament Idea

Founded by EDWARD C. HEGELER

VOL. XXXV (No. 5)

MAY, 1921

NO. 780

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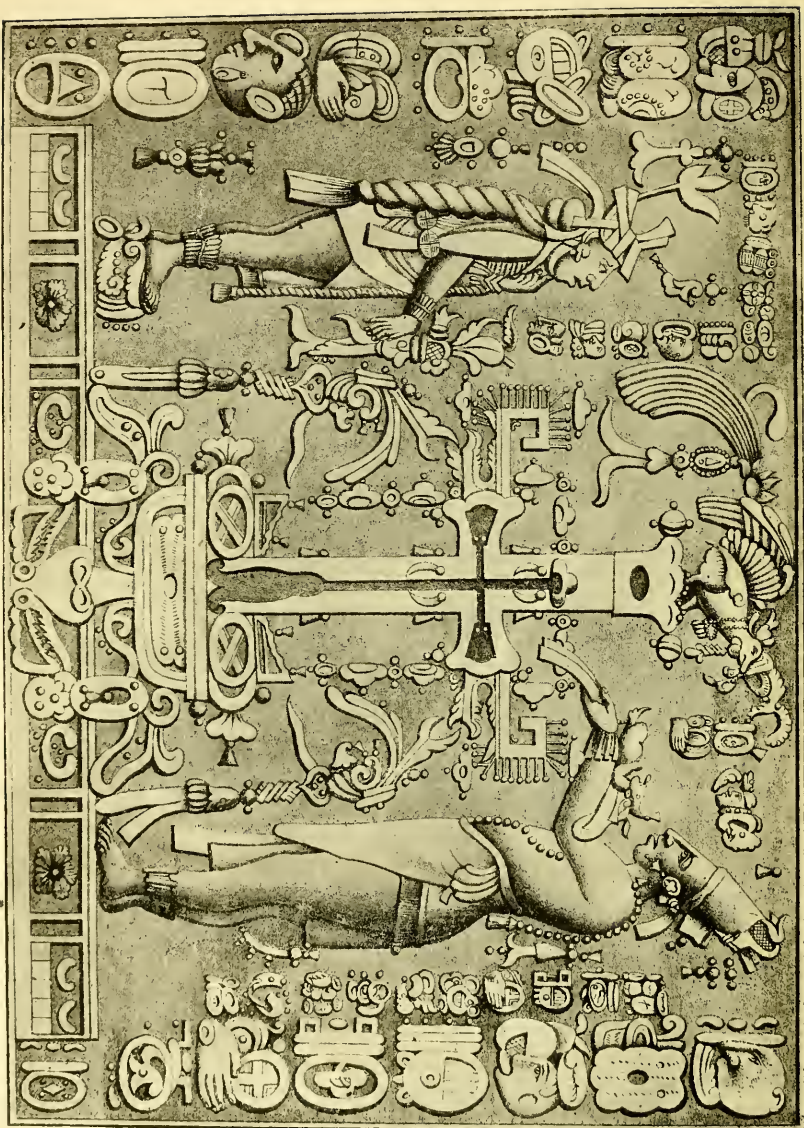
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THE ALTAR TABLET OF THE TEMPLE OF THE CROSS NEAR PALENQUE.
 (From Kingsborough's *Antiquities of Mexico*, Part III.)

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THE CROSS.

BY ERIC ROSENQUIST.

FOR the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. (1 Corinthians i. 18).

It was a Saturday in the latter part of the month of October in the year 732 of the Christian era. Two mighty armies were facing each other on a vast field in the neighborhood of the French city of Poitiers. All Europe was filled with dread. Hearts were beating with anxiety, and fervent prayers rose from the bosom of every devout Christian, while the Mohammedan world exulted in the almost uninterrupted victories of the Saracenic armies which, under the able leadership of Abd Arrahman, had crossed the Pyrenees, burnt the city of Bordeaux, and was advancing upon the wealthy city of Tours. It was on the plain lying between this latter town and Poitiers that the Cross and the Crescent had now met for a decisive struggle which was to determine the fate of Europe, and thus also, we may say, the fate of the civilized world. The result of the battle of Tours, or of Poitiers, in which the Franks, under the leadership of Charles Martel, delivered a crushing defeat to the Moslem host, is well known. The Cross, and not the Crescent, should remain the symbol under which the greatest civilization of the world was to accomplish its triumphant march, until every nation on earth had been subjected to its magic influence.

It is true that about seven centuries later the sign of the Cross should again be pitted against the triumphant Crescent which had again invaded Europe. But though the Mohammedans succeeded in capturing Constantinople, and thus gained a firm foot-hold in the south-eastern part of the continent, the glorious victories of the Hungarian hero, John Hunyadi, the champion of the Cross, saved

the European civilization a second time from the domination of the Crescent. Since the fall of the Byzantine, or East Roman Empire, into the hands of the Turks there has been one continual struggle between the Christians and the followers of Mohammed. Though the latter have now lost all their possessions in Europe, with the exception of Constantinople of which they are but nominal masters, the death-feud is by no means at an end. This bitter war is not caused by racial difference, for the Hungarians who, as champions of the Cross, formed the bulwark of Europe against the invading Turks, were of the same race as these latter, both being branches of the Turanians.

During eight centuries the Mohammedan Moors retained their possessions in Spain, though they had been continually crowded toward the south by the incessant pressure of the Christians. Finally Ferdinand and Isabella, after a struggle lasting ten years, succeeded in capturing the last Moorish stronghold, Granada, and in the year 1492 the Crescent was replaced by the Cross on the walls and towers of that famous city of the Moriscos.

That same year, and, we may say, as a result of the Christian victory, Columbus was enabled to carry the Cross over the great ocean, and transplant it on the soil of our continent.

Suppose it had been the Crescent instead of the Cross!

But barely has the Cross emerged from the din of the battle with its ancient opponent before another struggle looms in the distance. How long will it last? What will be the outcome?

The Cross has met the Rising Sun.

No, this will not be a war between races alone. It will also be another duel between two mighty symbols. The Crescent is defeated—the Rising Sun remains to be defeated. The industrial and diplomatic skirmishes have already begun. When the guns of Commodore Perry boomed at the entrance of the harbor of Tokio the die was cast.

Shall the hitherto victorious Cross be replaced?

No!

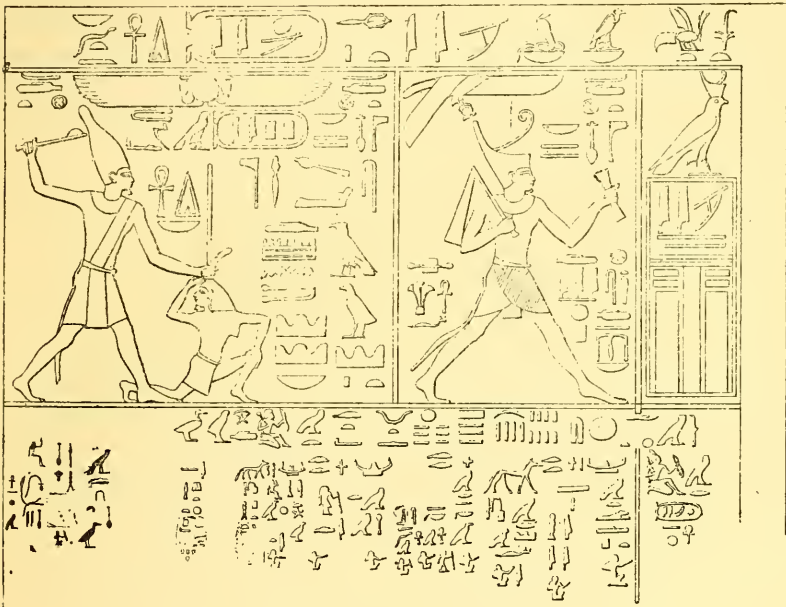
But if we shall be able to rally around the Cross we must know for what it stands. We must be acquainted with its origin as well as with its history. Christian, Jew and Infidel, Protestant and Catholic—whether Roman or Greek—will then unite under the same banner to fight the common foe.

For nearly two thousand years the Cross has been looked upon as an exclusively Christian symbol. To the Jew it has been an object

of hatred, and the Infidel has treated it with derision. Few have realized that the time would come when all these various factions would stand united under one banner emblazoned with the Cross, and inscribed with the familiar motto, *In Hoc Signo Vinces!*

But will the Christian ever forget that his sacred symbol once stood for the founder of his religion, who was condemned to death by a Roman Infidel, and cruelly nailed to the cross by the Jews?

Yes he will forget that when he realizes that the mystic sign has a far more ancient history, and was a cherished symbol long



EGYPTIAN CROSSES.

Reproduced from Lipsius, *De Cruce*.

before the Golgatha legend had ever been penned on parchment, or issued from devout lips.

"The application of the cross," says Arthur Drews, "to mystic or religious ends reaches far back into grey antiquity. From of old the cross was in use in the cult of the Egyptian Gods, especially of Isis and Horus. It was also found among the Assyrians and Persians, serving, as the pictures show, in part as the mark and ornament of distinguished persons, such as priests and kings, in part also as a religious attribute in the hands of the Gods and their worshippers." (*The Christ Myth*. page 150).

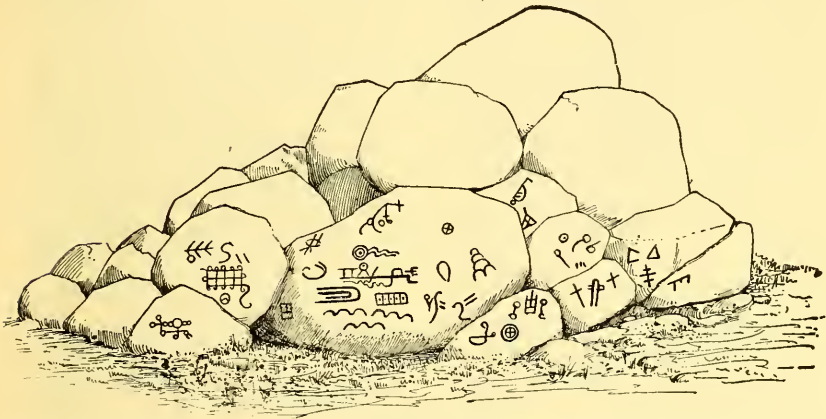
The same author also shows that the cross was a sacred symbol among the ancient Hebrews. In Rome, he says, it was worn by the Vestal virgins upon a ribbon round the neck. "Indeed, it even served as an ornament upon the weapons of the Roman legions and upon the standards of the cavalry long before Constantine, by his well-known 'vision,' gave occasion for its being expressly introduced under the form of the so-called 'Monogram of Christ' into the army as a military sign. But in the North also we find the cross, not only in the shape of the hooked-cross and the three-armed cross (Triskele), but also in the form of Thor's hammer, upon runic, stones, weapons, utensils, ornaments, amulets, etc. And when the heathens of the North, as Snorre informs us, marked themselves in the hour of death with a spear, they scratched upon their bodies one of the sacred signs that has been mentioned, in doing which they dedicated themselves to God." (*The Christ Myth*).

In proving the ancient use of the cross, professor Drews quotes a large number of research works on the subject, demonstrating, beyond the shadow of doubt, the correctness of his statements.

As to the origin of the symbol, Dr. Drews says, "Naturally, indeed, different views can be held as to what the various forms of the cross betoken. Thus, for example, according to Burnouf, Schlie-mann, and others, the Svastika represents the 'fire's cradle,' that is, the pith of the wood, from which in oldest times in the point of intersection of the two arms the fire was produced by whirling round an inserted stick. On the other hand, according to the view most widespread at the present day, it simply symbolizes the twirling movement when making the fire, and on this, too, rests its application as symbol of the sun's course. . . . Not only among the peoples of antiquity and in Europe, but also in Asia among the Indians and Chinese, it is in use from ancient times. In America, too, among the Mexicans and Incas, it played a part in worship long before the arrival of Europeans."

That the cross dates back to the days of the camp-fire can no longer be doubted. While we have many symbols and ceremonies that have been arbitrarily designed, these have never played an important part in the history of the human race. They have been merely, what we may call child's play, or imaginary imitation of something real. Though for a while very popular, they have never lasted a great length of time. What may be termed true symbols and ceremonies are remnants of former methods or customs which once served a useful object. Their origin has always been found

to be extremely simple, while enlargements and embellishments have resulted from the general desire to add a mystic importance, and thus awaken or retain interest in that which has survived its usefulness. As the ancient Egyptians took delight in having their dead bodies embalmed, so as to preserve them long after their usefulness had passed, so have men always cherished the fond desire of clinging to that which was once dear to their hearts. Symbols and ceremonies are heirlooms, which, though no longer useful for their original purpose, yet are valuable as connecting links between passing and coming generations. The aged cherish the fond memory of their childhood days. What would life be in declining years if all memory of the past were suddenly cut off? The idea of cutting loose from the past and live exclusively in the present is entirely



RATTLESNAKE ROCK, MOJAVE DESERT, CALIFORNIA.

contrary to human nature. It lowers man to an inferior level of life. Remembrance of past sorrows as well as joys are necessary for the full appreciation of the present. If individual life is to continue from generation to generation it is necessary that memory survives; and any thing that contributes to that end must be of the greatest value. Symbols and ceremonies are part of the history of a people, and, therefore, part of its life. In order to love a person we must be acquainted with him, and that means that at least some part of his life must be familiar to us. The more of his life we know the more intimate will be our acquaintance. The history of our life reveals our character, and only congenial characters can form firm friendship. To love our country's flag we must know for what it stands.

To love one's flag is to love one's country, for the history of the flag is the history of the country for which it stands.

When we find that the traditions of the cross are indissolubly interwoven with the past life of our ancestors, with the struggles, the achievements and failures, the joys and sorrows of our fathers, then that cross will become dear to us. To worship the cross without knowing what it stands for is idolatry. No people can form a united



X CROSS.



ROMAN CROSS.

Reproduced from Lipsius, *De Cruce*.

nation unless they have some object of love and worship in common. Such love and worship is the cement that binds the loose grains of sand together and forms the solid concrete stone which increases in strength as time rolls on.

Now, where do we find the first indisputable traces of the cross? We find them in the camp-fire where the burning logs lie crossed. It requires no conjuring of the imagination to detect this early trace. Upon this cross the eyes of our primitive ancestors

would be resting during the long hours of the dusky evenings. When the sun had set, and its delightful, life-giving warmth and light had been replaced by the chill and darkness of the night, the flames issuing from this cross would impart warmth to limbs benumbed with cold, and dispel the gloom of darkness, while savory odors from the broiling meat produced a delightful anticipation. To the children of the forest the pleasant and interesting phenomenon remained a deep mystery and an object of the greatest admiration. Can you see that child, eyes sparkling with intelligence, pondering the mystery? The sun, the flame, the cross, the light, and the heat! How are they connected? What is their relation to each other?

In primitive pictorial writing we find the camp-fire symbolized by a cross, sometimes with a ring in the center, indicating the flame.

The cross did not always have the same shape or form. Of the unembellished simple forms, used in most ancient times we have the "Latin Cross," called *Crux immissa* or *capitata*. The "Tau Cross"—so called from the Greek capital "T"—which in the Middle Ages was designated as the "Cross of St. Anthony," and was known as the "*Crux commissa* or *ansata*." The X-cross was called *Crux decussata*, and is also known as the "St. Andrew's cross" in consequence of the apostle St. Andrew, according to a tradition, having been crucified on a cross of this form. The "Greek cross" had the four limbs of equal length.

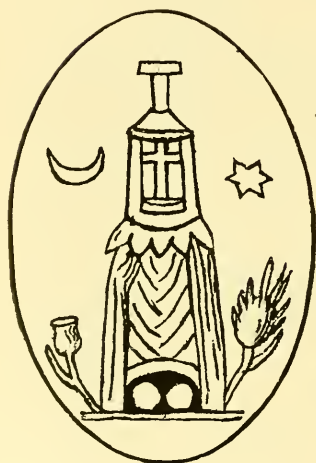
The equally armed cross duplicated with an oblique cross, or the cross, set diagonally, like the Roman letter X, crossed in the point of intersection by a vertical line, ✕, were used as the symbol of the sun. The sun and fire were also symbolized by a ring placed either around the point of intersection, or above the vertical arm of the Latin or the Greek cross. In the mirror of Venus, ♀, the ring refers to the sun. In the ancient Egyptian hieroglyphics a "Tau cross" with an oval above, †, was the symbol of "life." As is well known, the tongue of fire was a symbol of life, or spirit. On the first day of Pentecost the Holy Spirit with which the disciples were filled was symbolized by tongues of fire. "And there appeared unto them tongues parting asunder, like as of fire: and it sat upon each one of them. And they were all filled with the Holy Spirit." (Acts iii. 3, 4).

As the altar originated in the camp-fire, so did the cross which appears upon the altar.

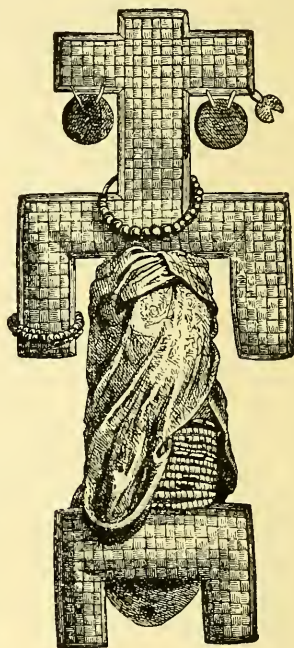
However, the object of the camp-fire was not only to give light and heat, and protect from dangerous lurking beasts, but also to

prepare the food. Thus the bullock, the ram, and the lamb soon became intimately connected with the cross and the fire.

At first the preparing of the meal and the partaking of it by the family or the tribe was a very simple act, but gradually certain ceremonies were observed, and as time went on these, following the natural law of evolution, became more and more complex. Gathering of the wood, bringing it to the camp, building the fire, bringing the animal, slaughtering it, examining the flesh, and preparing it for the meal—all this was very carefully planned and



ANCIENT GREEK CROSS.



LATE CHRISTIAN CROSS.

Reproduced from Lipsius, *De Cruce*.

regulated. We need but read the first chapters of the book of Leviticus to get a fair idea of the punctilious observance of these ceremonies.

The broiling of the lamb over the camp-fire gradually became a sacred, religious ceremony in which the camp-fire finally was replaced by the altar. Thus is easily explained the appearance of the lamb upon a cross, which was one of the most common of ancient Christian symbols. "In the year 692, A. D., at the Quinisext Synod

in Trullo these pictures of a lamb on the cross were forbidden, and it was required that the representation be the figure of the Savior in human shape." (*The Christ Myth*, page 159).

The identity of the cross with the fire-wood on the altar may also be seen in the use of the same Greek word to denote the two. *Xulon* means wood, and also that which is made of wood, as a beam or a cross. In I Corinthians ii. 12 the word is used for the material, wood ("If any man buildeth on the foundation gold, silver, costly stones, wood—*xulon*—, hay, stubble." In Acts v. 30 *xulon* denotes the cross (The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree—*xulon*—." *Stauros* and *xulon* are both used in denoting a cross, and are translated by the Latin word *crux*.

Another incident which points to the identity of the cross with the fire-wood on the altar is found in John xix. 17 and Genesis xxii. 6, 9. The former reads: "They took Jesus therefore: and he went out, bearing the cross for himself." There we find the sacrificial victim bearing the cross upon which he is to be sacrificed. The passages in Genesis read: "And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son: and he took in his hand the fire and the knife: and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for the burnt-offering?... And they came to a place which God had told him of: and Abraham built the altar there and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood." Here we also find the victim bearing the wood upon which he is to be sacrificed. In those days the sacrifice of human beings was nothing unusual, and the incident referred to shows that the sacrificial rite was the same, whether an animal or a human being was to be the victim.

When the lamb is found upon the cross at the point of intersection of the two arms, and surrounded by a disk, or ring, symbolizing the sun or fire, there can be little doubt that the cross is the wood, burning on the altar.

That the altar represented the original camp-fire is further seen by noticing the various vessels and utensils which were to belong to the altar. In giving the directions for making the altar (Exodus xxvii. chapter) God says: "And thou shalt make its pots to take away its ashes, and its shovels, and its basins, and its flesh-hooks, and its firepans: all the vessels thereof thou shalt make of brass."

Another illustration is found in I Samuel ii. 12-17. "Now the sons of Eli were base men; they knew not Jehovah. And the custom of the priests with the people was, that, when any man *offered sacrifice*, the priest's servant came, while the flesh was boiling, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took therewith. So they did in Shiloh unto all the Israelites that came thither. Yea, before they burnt the fat, the priest's servant came and said to the man that *sacrificed*, Give flesh to roast for the priest; for he will not have boiled flesh of thee, but raw. And if the man said unto him, They will surely burn the fat first, and then take as much as thy soul desireth; then he would say, Nay, but thou shalt give it me now: and if not, I will take it by force. And the sin of the young men was very great before Jehovah: for the men despised the *offering of Jehovah*."

The *offering* was evidently meant to serve as food for those who ministered in the temple or at its doors, both men and women.

Still another instance, showing the close connection between the sacrificial rites and the partaking of food at the ordinary meals, we find in Exodus xxxii. 5-6. Aaron, during the absence of Moses, had made a golden calf which the children of Israel were to worship. He then "made a proclamation and said, To-morrow shall be a feast to Jehovah. And they rose up early on the morrow, and offered burnt-offerings and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play."

In several places it is expressly stated what offerings were to serve as food for the priests and others, and, also, what offerings were to be entirely consumed in fire. We have quoted but a few instances in order to call attention to the various means by which the symbols may be traced to their original source. Reference to the Bible, rather than other works on the subject has been chosen on account of the familiarity of most people with this sacred book.

To get some idea of what the symbol of the cross stands for let us take another glance at the camp-fire.

Our earliest human ancestors have just reached the period of their evolution when the divine spark of human intelligence has enabled them to handle that wonderful phenomenon, or element, as it has been called, light and heat producing fire. They had often seen it before, in the lightning of the thunder-storm, and in the great conflagrations of the forests, started by a bolt from the skies. Like

other animals, they had, by experience, learned to look upon that fire with dread and fear. It had often driven them from their home, when it swept through the under-brush of the forest. Finally some one with more courage than others ventured to pick up a brand and do some experimenting. He could kindle other fires with it, and he could extinguish them. Among the embers of a forest-fire he had found a broiled deer, or some other animal. He tasted it and found the flavor exceedingly pleasant. He offered it to his friends, and they were delighted. He sat down and pondered the wonderful discovery. Suddenly another bright idea struck him. He could broil an animal over his own fire which he had kept burning, since he picked up the fire-brand. Man had now taken the greatest step in the history of his evolution, and the greatest, we may add, up to the present day.

When the first sticks or logs of wood were crossed under that choice piece of meat the symbol of the cross originated, and became, with a circle attached, the hieroglyphic symbol of fire.

How many generations it took before man discovered an artificial means of producing fire, we do not know, but it must have taken a long period of time.

Here we also have the origin of the most important institution of human civilization, *family life* and *community solidarity*, of which the cross upon the family hearth, or altar, became the symbol.

Hitherto each individual had taken care of himself. Even the child, after being weaned, could begin to pick fruit and nuts for its own sustenance. When an enemy appeared they all scampered off and hid themselves among the branches of the trees. But now all this had changed. The food which had hitherto been eaten raw was now brought to the camp-fire to be prepared. Each individual brought what he had been able to procure, the head of the family prepared it, and all the members partook of it in common. The family grew into clans, the clans into tribes, the tribes into communities, but they had but one camp-fire, one altar upon which the wood, or cross, was continually kept burning. It naturally devolved upon the young women, the first "Vestal Virgins," before they had yet chosen their mate, to guard this fire. The boys were with their fathers, hunting, fighting or keeping guard against foes. The mothers were occupied with the little ones. It was a true family life. The virgins were not dedicated to the service for life and doomed to celibacy. Such abominable, vicious customs were unknown until ages later when family life had begun to degenerate. It was the natural, young woman, the daughter in her transition period between

child and responsible woman, who was assigned to the office of vestal virgin, and was to guard the sacred fire.

It was also the duty of these young women to wait on the other members and pass the drinking cup from one individual to another. One cup served for all, and was later made of most valuable material.

See there, the origin of the *holy grail*, another symbol of family and community life.

As the fire on the altar was a means of protection against cold and lurking beasts, so did the cross become a symbol of refuge and safety. The object of the temple was merely to protect the sacred fire from being extinguished by wind and rain. It was the altar that sanctified the temple, and the gift, or sacrifice, that sanctified the altar. Whether the temple consisted merely of a tent, as that of the Children of Israel in the desert, or it took the form of a grand cathedral made little difference.

We now ask, Shall the cross remain the symbol of our family, our community, and our national life?

We erect monuments to serve as silent, yet powerful, witnesses of great, past achievements. Is the building of the first camp-fire, the founding of the family and the home institution, the beginning of community and national solidarity, are these, we ask, worth commemorating by a sacred symbol and a noble monument?

In standing before the cross and the cathedral our thoughts pass back through the history of the human race, and especially of our own civilization to the very dawn of the life of man as a conscious, intelligent being here on earth.

And, let us not forget, the cross does not belong to the recluse, the monk, the nun, the priest who has renounced his allegiance to the most sacred of all institutions, the family and the home. Should we not reclaim the Cross and the Holy Grail. The temple is not identical with the church, or meeting house. The temple is the sanctuary where silent, yet eloquent, symbols, monuments, and ceremonies speak of gone-by times. In the church, the meeting-house, we listen to the sermons of the living orator.

It would be interesting to follow the history of the cross through the various forms of human civilization, in which it has played such a significant part, but volumes would be required for such an undertaking, for, as has been mentioned, the history of the cross is the history of the most highly civilized people in the world. The symbol has, at times, been dragged to the very depths of

degradation and trailed in the mire, but it has risen again to the most lofty heights, and served as inspiration for the grandest and noblest deeds achieved by man. It has been a symbol of sorrow, suffering, and death; but it has also been the symbol of resurrection and final victory of light over darkness, of truth over falsehood. Some day it will lead us back to nature, to a truly natural life in which the curse of sin shall have been removed, and harmony with God restored. We shall then enjoy to the fullest extent, the fruit of past experience. The past, the present, and the future of the human life shall then be united into one delightful, glorious and continuous existence.

RETARDED EVOLUTION.

BY T. SWANN HARDING.

AS the musical critic of one of the great daillies of a prosperous mid-western city wended his way from a popular concert given to a partially filled house by the city's symphony orchestra, he was elbowed into the gutter by a traffic blocking crowd waiting patiently their turn to enter a combination moving picture and vaudeville theater. The contrast conduced to thought. True the weather was bad; that might reasonably have lessened the attendance at a church, or a lecture, or an orchestra concert; but the places where the masses desired to go would be quite as full as on any other day.

What was the world coming to? Where was this boasted evolution of man from the mere mammal? Had not the Darwinian process been arrested after all at a point where the difference between man and monkey was decidedly too slight for comfort? Is not the human animal rather habitually attracted by the same material things which appeal to an intelligent horse, and does the human not generally neglect those things which alone could satisfy a spiritual nature? Said G. K. Chesterton—you can say to a man who has transgressed the moral law—"Be a man!" But you cannot say to a crocodile who has just completed the deglutition of his tenth explorer—"Be a crocodile!" But can you, with impunity, direct the attention of the human to the nobility of manhood when the tastes of said human so closely resemble those of the lower animal?

What a mania for amusement we do have! What fear of ourselves! How madly people try to get away from themselves and how desperately they are horrified at the prospect of being alone. For they find themselves such poor company! This in large measure accounts for the vogue of the moving picture, of vaudeville and of the dance. Whereas a reasonably reflective adult should in many cases be content with the companionship of a good book—or should

even find profit in cogitation—we find people, and not only young people either, out till early morning day after day, painstakingly seeking happiness and solemnly assured that it is only to be found where lights glitter, where loud music arrests and strikes dumb the ear, where crowds throng and where money must be spent extravagantly.

Can this be regarded otherwise than as a low stage of mental development? But did not John Drinkwater recently write in appreciation of the "Follies"? And did not Rachmaninoff become wildly enthusiastic over the pulsating "jazz" coaxed from a tinkling xylophone by a vaudeville "artiste," while the great Paderewski more than once hammered out American rag-time in his own home during those merry days before the war? Did not Lord Dunsany, even while denouncing "silly revues," admit that they had an attraction for him as for all real men? Has not Brander Matthews, with that breadth of vision which never troubled austere William Winter, told us that spectacle has a legitimate place in the theatre; reminding us that Kemble and Siddons were compelled to step aside for *The Castle Spector* and *The Cataract of the Ganges*, that Shakespear's own theater was frequently used for exhibitions of fencing and of bull or bear baiting, while the amphitheater of Sophocles was also the scene of cock-fighting? And not long since an unusually thoughtful clergyman asserted that the critic who viewed the amusement craze too superciliously might perchance be a snob; for here were doubtless new art forms in evolution. In fact European visitors of undeniable taste have insisted that "rag time" was a real and typically American contribution to music and folk lore.

These facts cannot be ignored. It cannot be denied that the producers of the "Follies" and the "Passing Shows" have done something of positive value in easing the tedium of life by bringing together several comedians of undeniable talent surrounded with a clever hodge-podge and mounted in a manner highly artistic. The obsession of the general public and the press with certain penuriousness in the matter of costume merely demonstrates our lack of moral poise and refined taste and our unwholesome and childish subconscious. More unfortunate is the tendency to multiply revues beyond the supply of talent and cleverness and artistry and thus to degrade. It is true also that out of the welter of "jazz" with all of its hideous vulgarity there may be coming American art forms. Certain it is there is little but cant in the idea that America lags hopelessly behind Europe in these matters; a very little study will show that Europe produces and always has produced and applauded quite as much of

the banal as America. If the evolution of man from mammal is retarded, or arrested entirely, this is true the world over and not alone in North America.

In the course of a work on subnormal psychology Goddard¹ tells something about the amusements prized by the feeble minded. At one time he was called upon to entertain a group of these people and by chance he early made some mention of bean soup. This liquid having formed rather a stable portion of their diet for some time past appealed to them as irresistably funny and they laughed heartily. Dr. Goddard perceived thereupon that nothing further was needed to amuse them and by injecting the words "bean soup" at frequent intervals he kept them convulsed for half an hour or more. It is difficult to distinguish, in type, between this and the painfully limited activities of two burlesque comedians or vaudeville entertainers whose efforts, however, amazingly beguile groups of normals—albeit dull normals in majority. It is, in the light of such facts, also difficult to postulate the time when there will be forty orchestra halls and one moving picture theater instead of the reverse: for minds which lack the capability of forming the complicated neuron tracks necessary for the appreciation of more abstract pleasures cannot be rendered normal by any process of mere education.

In fact expert psychologists tells us that "sensuous pleasures and the joy of physical action and expression bulk more largely in the early stages of human life than they do in the more reflective consciousness that is developed later."² The progress of this development, therefore, gives proof of the transition from the more animal satisfaction of immaturity to the more spiritual satisfaction of normal maturity. It is a sad commentary on our low intellectuality that during fuel shortages it was necessary to keep open the theater, the dance hall and the pool parlor while the church or the lecture hall could be closed with perfect impunity. A further illustration of the depravity of public taste is found in the fact that the divorce of a burlesque queen occupied two columns in the daily paper which finds it profitable to pass without mention a concert by a famous orchestra. The reflection is not on the government in the one case or on the paper in the other: in each case the institution merely mirrors public taste where falls the incidence of reprobation. How much more wholesomely and humanly we should have been living had we been able to dispense with sensual amusement for several

¹ *Psychology of the Normal and the Subnormal*. Henry H. Goddard.

² *Elements of Constructive Philosophy*. J. S. Mackenzie.

days and to supply the deficiency with helpful books, with serious reflection upon life and our place therein, or with the beauties and the solaces of nature.

It may be asked how we can insist that these things are so much more valuable. We cannot do otherwise than so insist unless we dare to discount mental evolution through the ages. That man's spiritual side is his better nature has been admitted in all ages and by deep thinkers of whatever stripe, whether religious, scientific, philosophic, agnostic or infidel; what Haeckel called vital force, Emerson called the Oversoul and Channing called God. A. Clutton-Brock³ has called our attention to the fact that all men in all ages have largely possessed and endeavored to express the same values; even those apparently furthest from us share them and these values of ours are not peculiar to the elect. Mowry Saben⁴ has demonstrated the same thing about morals: the pagans had quite as excellent moral systems as we have ever had; "if it be said that the pagans did not live up to these lofty ideals, it is sufficient to say that they lived up to them quite as well and closely as Christians live up to the Sermon on the Mount." Thorstein Veblen⁵ very clearly expressed the idea that in every life it is "some ulterior, immaterial end, in the pursuit of which these material means find their ulterior ground of valuation," and that this is so even among the "common run that do not habitually formulate their aspirations and convictions in extended and grammatically defensible form." There are things of eternal value and we cannot believe otherwise; these things make for self-realization and spiritual unfolding and we are never taught otherwise; the great minds of earth past and present agree upon the tremendous importance of certain fundamentals and it is only the mind untrained, or incapable of being trained, which fails to appreciate these things.

In music we may observe an interesting evolution from the lower to the higher, from the stage where the foot must pat and the shoulders undulate, to the stage where the art makes a more abstract and intellectual appeal, but gives a permanent satisfaction not to be compared to the maudlin intoxication of the "shoulder shaker." There comes, of course, and with annoying frequency, the statement that the great musicians have seldom led exemplary lives and that they, of all persons, should have been uplifted by music if anyone can be. None the less good music does educate as well as entertain

³ *Studies in Christianity*. A. Clutton-Brock.

⁴ *The Spirit of Life*. Mowry Saben.

⁵ *On the Nature of Peace*. Thorstein Veblen—On Peace and Neutrality.

and it has a cultural value though composed and played by a libertine—provided the libertine be for the nonce a true musician. It is not contended that music will transform a rascal into a saint; it is certain that it will make him a more useful and and a more pardonable rascal; it is certain that music ameliorates in spite of inhibitions. Through that loose lived composer, weak instrument though he was, many were refined, cultured and ennobled.

It has been objected that music in abstract is valueless; that it is valueless to acquire the ability to criticise the symphony, coldly and pedantically—with the icy evaluation of the classist. Amiel indeed once said “In truth, whether one knows or whether one does not know, is so perfectly imperceptible cosmically that all complaint and all desire are ridiculous.”⁶ The same objection might always be made by the uneducated regarding any abstraction. Molecule and psychic phenomena are studied in spite of the obstinate and rebellious results of pure experience; yet these abstractions underlie life’s myriad trivialities. Art, science, philosophy and literature offer us vast fields of exploration and we may better be piecing together the fundamental laws of the Cosmos, at least occasionally, than always assuming satisfaction with a fractional knowledge of puny man and his anthill earth. “We may think of human goodness as meaning rather the general spirit of devotion to what is true and beautiful”⁷ than as a devotion to what is momentarily satisfying in the manner of an opiate.

To attain this broader outlook on life what more valuable or more easily obtained assistant can we get than a book? Read, and associate with the best minds that have ever lived upon this planet, the mighty aristocracy of the dead. Read, and live the lives lived in all ages, by all men, in all climes. Read, and survey the world in every era, from the hazy memoried days when some hoary headed Hebrew penned the Pentateuch, through the Middle Ages, into modern times and projecting out toward futurity. Whenever you can, wherever you can, however little you can, read; read and learn.

Peruse Bacon on *Studies* and learn to choose the good and to reject the bad. Consult Lamb’s *Detached Thoughts on Books and Reading* and learn when and where to read, and above all, how “to lose yourself in other men’s minds.” Study Ruskin’s *Sesame and Lilies*, where he gets more out of twenty-two lines of *Lycidas* than most men would from an anthology, and learn to read slowly and

⁶ *Journal Intime*. J. F. Amiel.

⁷ *Op. Cit.* 2.

thoughtfully. Discriminate, concentrate, deliberate—to do each is essential; to neglect any one is to read unwisely.

Read, for knowledge and pleasure will accrue therefrom as an unearned increment. "Reading maketh a full man"; will you be filled then with grain or husks? With the masterpiece or with the idle and meaningless tales that slip weekly from the press to find their way to well merited oblivion? How much time out of these few years of life can we afford to waste in reading profitless books? Any of it? But it must always be remembered that reading, to be profitable, must inculcate or invigorate the faculty of thinking; the thoughts of another must be merely the stimulant needed to start our own reflections. Too many people are well read but utterly lack the ability to think; in fact for this very reason wise men have written books in order to discourage the reading of books!

We are too prone to refuse to think as it is; too prone to adopt whatever convictions are most convenient by what Spinoza in his shorter treatise calls "hearsay." Like Emerson's conservative we possess the first creed, the first philosophy, the first political theory we meet—and let it go at that. "Life is ruled more by emotion and habit than by reason,"⁸ rightly says James Bryce—although the dear fellow apparently imagined that he could compile an unbiased and unemotional report of German atrocities in Belgium while his mind was dammed with passion and anti-Germanism. (Or did he think this? More likely he was too intelligent to think so but thought the more wood the more fire!) Our own pragmatic philosopher reminds us that we are more than likely to discount a novel experience as false just because of its novelty. And Bertrand Russell⁹ declares that what we often imagine to be thought is really nothing more than a conflict of impulses at the termination of which the most powerful impulse rules and directs the "reasoning" animal!

Given the emotions pride, superciliousness and domineering, coupled with the habit of having one's own way, and you have inevitable conflict of opinion with the misunderstandings and quarrels which follow in train. Given the emotions of partisan loyalty and prejudice, coupled with the habit of believing everything published in derogation of opponents, and you have the political bigot. Given the emotions of self-righteousness and intolerance, coupled with the habit of accepting the assertion of a sectarian leader as divine fiat, and you have the religious bigot. Given the emotions of contempt, suspicion and duplicity coupled with a habit of thinking

⁸ *South America*. James Bryce.

⁹ *Justice in War Time*. Bertrand Russell.

along stereotyped lines toward preordained conclusions, and of regarding all honest difference of opinion and all other logical methods as hypocritical and heretical, and you have the philosophic bigot.

Given the emotions fear, distrust, suspicion, hatred, brutality coupled with a lack of international consciousness and a childish habit of avenging insult to national prestige with blood, of regarding our own nation as infinitely superior to all others and hence necessarily fitted to rule the world, or to wage offensive wars of defence, and you have a Great War. Given a few hours of reason—cool, clear, unbiased reason—and war would be both impossible and absurd. In China man must pay his account to humanity by tenaciously holding his place in the sequence of generations; in the occident he profitably dies fighting for the cause and thus, going into bankruptcy, constructively pays the reckoning in full.¹⁰

How much habit in the world, how little intellectual grasp; how much emotionalism, how little reason; how much impulse and how little thought! In what a large majority of cases habit, impulse and emotion, rather than reason, govern us and, in pure animal fashion, we let them dictate our line of action. For to lack the moral or intellectual control of impulse is more plainly just to be an animal. In Freudian terms it is to live largely in the subconscious, just where the animal is predicated to live altogether. Any dog, if he deteriorated a little from the average standard of dogdom, could find gratification in eating gluttonous dinners and dancing dumbly nights on end. Let it not be said that any respectable canine would do this; for be it noted that the dog is far enough advanced intellectually to have adopted an Epicurean standard of pleasure, and the Epicurean standard is ages in advance of the dining and dancing mania. But we could forgive a dog for it more graciously than we could forgive a human. There is some consolation in the fact that men with normal minds will always react to the proper stimulus if it be applied and will almost always ultimately insist upon being men.

In certain contrast to those people who work themselves ill in the effort to be properly amused¹¹ are those who amuse themselves by placidly, complacently, shamelessly doing—nothing. Ben Jonson said "What a deal of cold business doth a man misspend the better part of his life in! In scattering compliments, tendering visits, following feasts and plays." Yes, Ben, and also consider those good ladies who inhabit more or less stately apartment houses and who, all summer long, occupy the benches out in front in bovine

¹⁰ *Op. Cit.* 5.

¹¹ *Beyond Life*. James Branch Cabell. Cf. on this matter.

inertia, physical and mental as well, assisting one another to do nothing. Women of more than average intelligence, of disused faculties, of undeveloped talents and possibilities; women who could do something, be something, accomplish something—sitting, sitting, sitting, hour after hour, idly chatting of the most vapid common-places. They read not neither do they sew; one day of idleness follows another in an unvaried succession of wasteful monotony. "The very breath that frames their words accelerates their death," yet they sit certainly quite as immoral as those restless, butterfly creatures who work at the task of pleasure seeking with an assiduity that might accomplish much, more commendably employed.

The world holds out to every man the opportunity for service; the opportunity to do some positive good; the opportunity to leave that indelible footprint Longfellow would have resting "on the sands of time." Is it not one duty of man to leave the world better for his having lived therein; is not this the least he can do whatever his philosophy? "The cow is a most respectable, orderly, docile and inoffensive animal; yet, since the days of Isis, no man has honored the cow. Now there are human beings who possess a cow-like virtue, who pass their existences doing very little harm to anyone, and very little good. They are turned into life as into a pasture, and when their time comes are turned out again."¹² Why even be a cow if it is possible to be a man?

Then there is another creature perhaps still sorrier than the empty ladies of the bench. There is the man who had been house officer in a type of theater which constantly requires the strong arm policy for a matter of thirty years! There is the girl who has been a simple stenographer for a period of ten years—a long time when you look back on it from twenty-eight. What more tragic than the necessitous pursuit of the commonplace? And, unless the slaving be the means to a greater end, how terrible the sacrifice! This type is so aptly described by Gerald Cumberland in *Set Down in Malice* that one cannot forebear quotation—

"I allude to the vast throng of people who arise at eight or thereabouts, go to the city every morning, work all day and return home at dusk; who perform this routine every day, and every day of every year; who do it all their lives; who do it without resentment, without anger, without even a momentary impulse to break away from their surroundings. Some people amaze and stagger one. To them life is not an adventure; indeed, I don't know what they consider it. They marry and, in their tepid, uxorious way, love. But

¹² *Nature's Immortality*. Francis Thompson.

love to them is not a sacrament. They do not travel; they do not want to travel. They do not even hate anybody."

A more intelligent species of this genius is alluded to by Ford Maddox Hueffer in what is a most interesting preface to a most mediocre book.¹³ In reality Hueffer describes the gentle amenities of this type of mind when educated. And he admits that "there is no reason in the world why a man should not pass a large portion of his time, or his whole time, in collecting instances of misprints . . . in playing patience or in collecting postage stamps. These are innocent and innocuous occupations and all of them are mental soperifics and anodynes in a world that is sad enough and tragic enough." But he finds it hard to convince himself that the "ergoteur" (a blood brother to the "cognoscente" cousin in Goldsmith's *Vicar*), the gentleman who dilates on infinitely unimportant immaterialism; or the doctor of philosophy whose thesis related to the use of the word "at" in *The Rape of the Lock*; or the savant who ignores Jesus Christ because Kuno Meyer discovered five grammatical errors in a Celtic translation of the Sermon on the Mount; are very important members of society.

By all means let us have the light pleasures, the passing shows and the moving pictures as anodynes for care; but let us have something else besides. The sinfulness of the present age, its gross immorality and its reversion to animalism come about because these purely incidental matters are given the all important place in our scheme of things. Even drudgery at a worthless task—think of being in the male chorus of a musical comedy, or a superfluous footman, or an instructor in ball room dancing, or a pig sticker!—or at best a task valuable in a remote sense but stultifying to the worker, may be less an abomination if it enables one to so mould circumstances that it becomes a stepping stone to something nobler. If economic necessity bind us thereto like a galley slave, we may circumvent fate by using our faculties in some other direction when at leisure, and thus accomplishing positive good. Otherwise we have done not a whit more than an intelligent horse—we have merely exerted ourselves sufficiently to go on living and have spent the remaining time eating and sleeping and acting in a fittingly gregarious manner. "Blessed is he who has found his work," said Carlyle. "let him ask no other blessing."

There are those, and they exist the world over, for it is a great mistake to imagine that dollar chasing is an American provincialism—the chasing of francs and pounds and pesos is very real and very

¹³ *When Blood is their Argument*. Ford Maddox Hueffer.

spirited—who make the dull task simply the gateway to wealth. And, though Americans have probably been no more prompt than other people to procure money, we have instituted the dollar valuation of life more painstakingly than any other nation. On this foundation of plutocracy we have reared an aristocracy of wealth which lacks the pardonable features of an aristocracy of culture; and the extent to which we have gone is distressing.

We view askance the talent which does not cash out in dollars. Recently some whimsical pedagogue exposed the *Importance of Being a Professor*¹⁴ and the old story of the inability of the people generally to recognize talent when it fails of decent remuneration was told again. Moreover it has been a commonplace among some American critics to call our attention to England where mere money cannot buy one's way into the "best circles." And it is to a large extent true that in Europe people see things in better perspective; they have perspicuity, to a greater extent than we, to recognize real genius even when it is not adequately rewarded from a pecuniary standpoint. They know, these people of the older civilizations, that a man may be extraordinary, profound, learned and worthy both of admiration and respect—and yet poor!

With this money mania goes the craving for extravagance that leads to much unnecessary improvidence. It is surprising how many young people imagine that it is impossible for them to exist without silk shirts and expensive furs and suits bought at double the price so as to be assured of a certain magic name in the collar. Graduates of colleges and universities spend their money in precisely the same foolish ways, demand the same type of amusements and luxuries that gratify those in a social strata so much lower that the college people cannot discern them with the naked eye. True the poorer classes dance at cheaper halls, see cheaper shows and wear cheaper models of more expensive clothes; but the type is absolutely the same, the aspiration is the same, the extravagance is the same and the effort for sensual satiety is the same. If our universities fail to teach the younger generation how to think and how to live what can we expect? Here is an excellent place to apply Aristotle's mean and to guard against miserliness on the one hand and extravagance on the other, although the present crop of misers suffers severely from blight.

Undeterred, this money mania certainly leads to a suppression of the spiritual side of man, which again is but a euphonism for what is plainly an atavistic tendency toward animalism. This is readily

¹⁴ *Atlantic Monthly*, Dec. 1919.

to be noticed in the industrial centers where wealth comes easily, where intellectuality is low and where it is almost impossible to interest people in things esthetic, cultural or ethical. Six dollars for a single meal is nothing; a dollar to hear a great dramatist or a noted pianist is too much. It has been said that present industrial unrest is largely due to the blind groping of the masses for spiritual self-realization.

No wonder the common man fails in the attainment of spiritual self-realization when his educated fellows do so when, indeed, the greatest have done so. There is something strangely pathetic about the aged Darwin's assertion that he sometimes wondered whether he had not bought too dearly his achievements in science. An epoch making system he formulated; an inspired book he wrote; a new world he discovered, and yet the steady grind, year in and year out, took from him that which was more precious than much fine gold. For in age he found that he had lost his taste for the higher, more esthetic things; good music and fine literature no longer charmed him as they had in youth; the taste for poetry was gone—and gone forever, for it was then too late to acquire faculties which had atrophied through long years of disuse and neglect.

"The cost of a thing is the amount of what I call life which is required to be exchanged for it, immediately or in the long run," said Thoreau.¹⁵ And Stevenson quotes him with lively approval adding "that a man may pay too dearly for his livelihood, by giving, in Thoreau's terms, his whole life for it, or, in mine, bartering for it the whole of his available liberty and becoming a slave till death." Thoreau decried the money evaluation of life and lauded instead the way of inner riches followed by the philosophers of old and by the real benefactors of the race; these men saw life largely and developed symetrically.

Darwin a one sided man! If so, how many lesser men have travelled life's short pathway deformed mentally, to reach the grave with talents in embryo and capacities dormant. How many of these might have been earth's noblemen had there been a sympathetic voice, a master touch, to make them realize their unsuspected ability. What greater and more fundamentally religious mission than to make the great masses of men realize and draw upon the unlimited power within!

And so there are lives all about us devoted to worthy ends, but so intensely, so fanatically, as to brutalize. There was a life so blindly devoted to a science that art and music and literature, that

¹⁵ *Familiar Studies*. R. L. Stevenson. Thoreau.

the song of birds and children's laughter all meant nothing; and when the day of leisure finally came, the capacity to appreciate was gone forever. There are those who attain opulence by dint of painful economy only to realize sadly and in bitterness that they have lost the ability properly to enjoy wealth. How foolish when devotion to these ends is so blind that all the finer part of life is starved out of existence! The Darwin who explained why the ears of the Belgian hare drag on the ground discovered that he himself had atrophied organs and faculties.

Lopsided lives, mentally deformed—lives more unfortunate than those grotesque shapes of physical deformity; more repellant than the athlete with magnificent biceps and spindle legs! We who were meant to develop fully, physically, mentally, morally and spiritually have not lived other than as the brute—even though we be greater than Darwin—if our development be not well rounded. Not science, not riches, not amusement, not the end in view is wrong; but it is the devotion of all our time and all our energies to one infinitesimal fraction of the universe that is horribly wrong. Only worse are those deformed and idiotically lived lives like the ones in *The Passing of the Third Floor Back* until came the master touch; then what a change came with spiritual awakening! Must we be counted among those who ask with a blank and imbecile look—"Who is Huxley" or "What are Keats?" Or had we not better partake rather of the kind of living practised by that mathematician, dramatist, economist, educator, author and distinguished parliamentarian and diplomatist—Jose Echegaray e Izaguirre, perhaps the greatest man Spain produced in the nineteenth century, and consequently a man all but unknown in the United States.

No. Food, raiment and a modicum (usually too large) of amusement are not all life holds. Beyond these trifling things—necessary as they are—lies the vast domain of the spirit. The fabled prince could not be content in the Valley of Happiness though every creature want were supplied. For he lifted his eyes unto the hills and said—"O Master, what is beyond? What is beyond?" Within this narrow, confined world we walk but cannot be content though material gifts be showered upon us with a lavish hand; without lies the uncharted universe of better things. Like Alice in the Looking Glass, we somehow know that we are real and not the dream illusions of a sleeping King; we know that there is a beyond to which we shall awaken in due season. It behooves us to vegetate in mammal satiety no longer. We must look unto the hills, nor must we be satisfied with looking but, like the venturesome Prince, we must climb them

and ultimately scale the furthest mountain to embark upon that mystic land beyond.

That the spirit of to-day yearns for something better, though it knows not what, and though it sadly lacks intelligent direction, is evidenced by the popularity of such pseudo-philosophic cults as Christian Science, New Thought, Ethical Culture and Spiritualism. A greater number of people than ever before know the spirit of inquiry and reach out blindly—almost frantically—for something that shall satisfy that craving they do not understand, the craving of their starved spirituality. Unfortunately most of these people are of the type so aptly characterized by Gerald Cumberland as *Intellectual Freaks*¹⁶ who “were cultured without being educated, credulous but without faith, bookish but without learning, argumentative but without logic.”

Carefree looking girls who rather suggest the dance hall than Indian mysticism, lisp in half meaningless syllables the queer conglomeration of philosophy, science, superstition and unadulterated ignorance taught by varied occult and near-occult societies. They speak of “Yogis” and “astral bodies” and “going into the silence” with a garrulity that suggests technical nomenclature in everything save only percision. In nearly every instance there are elements of truth, but the philosophy is always ancient and often long discredited by minds of first rate calibre; the science is usually puerile and always distorted. The most ordinary platitudes are uttered in obtruse phraseology and the most trite and commonplace ideas are accepted with enthusiasm as distinctly oracular.

A moderately sane sample of this consummate gibberish runs as follows “The flow of the efferent fluids of all these vessels from their outlets at the terminal loop of each culminate link on the surface of the nuclear organism is continuous as their respective atmospheric fruitage up to the altitudinal limit of their expansibility, whence, when atmospherized by like but coalescing essences from higher altitudes,—those sensibly expressed as the essential qualities of external forms—they descend, and become assimilated by the efference of the nuclear organism.”

Now the reader will have to admit that this looks very good and sounds even better than it looks: we have here in contiguity diction that should fit together and express an idea, but if that paragraph means anything to a rational mind Henry James should be forgiven and presented with a gold medal for clarity. It is quite in a class with the newspaper gem which read—“The birds filled

¹⁶ *Set Down in Malice.* Gerald Cumberland.

the tree-tops with their morning song, making the air moist, cool and pleasant." In both cases the writer should have been apprehended and led away to be shot as humanely as possible. G. B. S. was right when he remarked that the only crime of the anarchists was that of shooting the wrong people.

Yet your average person reads that and it arouses an idea. Your average person can read the queer spasm about the efferent fluids and begin to feel very erudite, very superior and very much inspired. Of the reason for this, more later on; but the whole circumstance demonstrates at very least that humanity yearns with a mighty yearning, for spiritual refinement; for something beyond mere material comfort. The pity is that so much valuable desire and endeavor is so hopelessly misdirected. What a help a little real education would be; the education which James calls *sui compos*—or "the ability to suspend belief in the presence of an emotionally exciting idea";¹⁷ this, coupled with sufficient information to enable one to embrace ideas discriminatingly.

Perhaps more unfortunate than these cult deluded creatures who are at least struggling with the problem and reaching out for a solution, are those self-satisfied persons who are so complacent in their abysmal ignorance that they really resent any offer of enlightenment. Nevertheless these people are convinced beyond all shadow of doubt that they are, somehow, the elect of the earth, the supreme development of living things, the culminating point of evolution. They wear fine clothes, they eat at the best restaurants and they dance only at the most aristocratic hotels; in short they go through all the proper and conventional automatic evolutions that they presume to be necessary for one who craves to be called "society." They view with a sneer "queer" persons whose intellects are developed. Their motto is "Where ignorance is bliss 'tis folly to be otherwise" and their coat of arms bears a lorgnette lying haughtily on an opera cloak. This class will be very difficult to arouse to the necessity for spiritual development so deeply is the purely animal mode of living imbedded in their natures.

True there are those like that splendid and over conscientious pessimist Amiel who say that no matter what we do we can never more than "slightly undulate the line of destiny." Amiel replies thus to his own query "What is life? . . . It is but the variation of an eternal theme; to be born, to live, to feel, to love, to hope, to suffer, to weep, to die." And, he adds, "The entire human race is but a lightning flash compared to the duration of the planet; and the planet

¹⁷ *Principles of Psychology*. William James.

might revert to a gaseous state without the sun being for an instant affected. The individual is but an infinitesimal atom of nothingness." But when all this has¹⁸ been said what is there to prevent a human being from attaining the greatest height, and living the most complete life that his fully developed intellect will permit? And what healthy soul could be nourished entirely upon Amiel's sad philosophy?

For here is the minority of the ages, the minority who esteemed genius instead of talent, depth instead of cleverness, art instead of sensuousness, literature instead of entertainment; the minority that has gradually come to be a majority and, outweighing the dictum of any one generation, rules unchallenged. The majority may claim the world's attention for the moment, but the will of the chosen minority of the ages is in the end supreme.

"The chosen heroes of this earth have been in a minority. There is not a social, political or religious privilege that you enjoy to-day that was not bought for you by the blood and tears and patient sufferings of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world. You will find that each generation has always been busy in gathering up the scattered ashes of the martyred heroes of the past, to deposit them in the golden arm of a nation's history." So John B. Gough answered the question *What is a Minority?*

The multitude may madly acclaim a Bougaereau or a Canova or a Murillo, but the minority of the ages hands down to posterity the artistry of a Valasquez, a Rembrandt, a Manet. Bernini, Thorwaldsen, Dolsi and Reni were admired in their day, but the world of art now worships Titian and Raphael and da Vinci—the chosen of the minority. Brahms and Gluck and Bellini and Rossini bowed to the vociferous plaudits of the indiscriminating multitude, but as time goes on their devotees yield to that elect minority who appreciated the pioneers, the men who boldly ventured into new fields while the vulgar eagerly praised their mediocre favorites—Bach, Wagner, Schubert, Straus—these shall live on forever. The courtly Weber was petted by princes while unkempt old Beethoven was looked askance; the gentlemanly Mendelssohn captivated Europe with his now almost forgotten melodies but the art of an unknown and an unhonored Schumann compels admiration still.

Gone are Diderot and de Bury and Pope and Hallam. And who are the masters? A common showman who blandly thieved the plots of other men; a blind and bigoted Puritan who quarreled with

¹⁸ *Op. Cit.*, 6. Present author's translations in all citations from Amiel.

his wife; an execrable and irascible Frenchman who groveled to a Prussian King and was exiled from his native Paris! Yes, Mr. Pepy's found the plays of William Shakespeare insipid, passee and out of date! Brilliant average citizen Pepys! Representative of the vast majority in taste; and yet there rules always in the end that steadily growing minority of the ages, which pins its faith to the truly great and which in time becomes the intelligent, educated, cultured and comprehending majority that knows.

But can we postulate that day when culture will be more generally diffused; when we shall have the forty orchestra halls and the one moving picture theater instead of the reverse? Scarcely; for in the light of scientific psychology of the normal and abnormal this is an impossible ideal. It is a melancholy fact that the average mentality of this country is but slightly over twelve years, on a scale which assumes adult maturity to be reached at twenty years. This means that almost half our population is in reality sufficiently feeble minded barely to escape some institution.¹⁹ This means, furthermore, that our average mentality is just slightly above the moron stage—at least nothing more than what would be called "dull normal." It is very obvious that the highest culture cannot become universal.

While facing this fact it is nevertheless evident that a vast work is to be accomplished toward educating each mind up to the limit of its capacity. There are plenty of fifteen year old minds going around which might be educated up to eighteen years. Of course it must be remembered that if the mental age be fifteen further education is impossible. Education cannot outdistance intellect—or if it does we merely have another educated fool—because certain minds lack entirely the physiological attribute of forming the complex neuron tracts which are necessary for the appreciation of more abstract things. To the imbecile anything is an abstraction which he has not experienced; he can conceive of ten horses if he has seen ten horses, but cannot comprehend the idea of ten cows if he has not seen ten cows. The moron, while more advanced, still lacks many factors upon which depends the ability to progress far up the mental scale. And certainly an average mentality of twelve years will never spell universalized intellectuality of a very pronounced excellence.

But there are many people going through the world little realizing the actual capacities that they have. There was known to the writer a girl who lacked even a complete grammar school educa

¹⁹ *Op. Cit.*, 1.

tion and whose reading and other mental pasttimes were most trivial. But this girl was subsequently placed in an atmosphere of refinement and erudition and she very rapidly developed into a charming letter writer, an intelligent conversationalist and a sensible reader of the very best books and reviews. Minus this stimulating environment she would have gone on the typical "shop girl" type and would have missed most of life's finer gifts.

It is ours to be what Emerson in *Power* well named "plus" people. He declared that in every company there was to be discovered a sex of mind quite distinct from physical sex—"namely the inventive or creative class of both men and women, and the un-inventive or accepting class." Every man has within him the possibility of belonging to the former class. The distinction is quite clearly between the man who lives as befits a human being and the man who lives after the manner of the less fortunate but more pardonable animals. And in the striving for higher things, in the thrill that comes with esthetic enjoyment and creative production, comes the only real happiness that we can know here. Joy we may easily attain. But happiness comes not with diligent and painstaking search, but indirectly, as the unearned increment of living the higher life. To be a man; then, is to be truly happy as well.

A DIPLOMATIC TINDER-BOX.

BY B. U. BURKE.

THOUGH aversion to secret diplomacy is very generally expressed in these days, public interest in the matter does not often extend further than condemnation of the actual terms. Details and examples of its processes are apt to be dismissed as dry, though they can hardly be seen otherwise than as dynamic and dramatic when the wide extent of their influence and their far reaching consequences are taken into account, and accurate knowledge of them is essential to thorough comprehension of public problems. The case of Morocco exemplifies perhaps better than any other the devious ways of governments when left to their own devices, and continues to be of interest not only as having been one of the deepest roots of the war, but because its ramifications are not necessarily ended.

The following short summary of the case is drawn in substance from the books, pamphlets, and speeches of Mr. E. D. Morel, who made a most exhaustive study of it and exposed it fully in 1912 with the hope of averting war. The honesty of this purpose was generally acknowledged at the time, even by those who differed with his deductions, and his presentation of the facts has never been adequately refuted, however much interpretations of them may vary.

Important to an understanding of the whole problem is a preliminary realization of the fact that remote as Morocco seems it was a matter of direct interest to most of the great European Powers. To Great Britain, as containing a point of strategical importance opposite Gibraltar; to France, as adjacent to her colonial interests in northern Africa; and to Germany for the markets it offered to her increasing trade. To Spain, the fate of so close a neighbor could not be a matter of indifference; and Italy, as a Mediterranean Power, shared this interest to a lesser degree.

The first international convention on the subject of Morocco was held at Madrid in 1880. Up to that time only France and Great

Britain had enjoyed "most favoured nation" treatment in Morocco, but at the suggestion of Germany, supported by Great Britain, this was then extended to all nations. In the succeeding decade German trade increased considerably in Morocco, so that in 1890 a commercial treaty for five years was signed between Germany and Morocco, it having been previously submitted for approval to the other signatory Powers of the Madrid Convention. During the same period the imperialistic party gained ascendancy in France, and being ambitious of eventually gaining complete control of northern Africa, they opposed Lord Salisbury's scheme for a commercial treaty between Great Britain and Morocco, mooted in 1891, though it was approved by the German and Italian Ministers as seeking no purely selfish interests.

From 1894 to 1901 friction continually increased between France and Morocco on the Moorish-Algerian frontier, aggravated by French annexation of several debatable border towns. At the same time throughout these years M. Delcassé gave repeated assurances to the Sultan of Morocco that his government intended to respect the integrity of Morocco. In 1901 M. Delcassé concluded an agreement with Italy in which he undertook to allow Italy a free hand in Tripoli, on condition that Italy would not interfere with French claims in Morocco. At the same time he commenced secret negotiations with Spain whereby France and Spain were to divide Morocco between them. This treaty assumed final shape in September 1902, but in the meantime Great Britain had got wind of the scheme and prevailed upon Spain at the last minute not to agree to it, though her influence in this was not revealed until November 1911.

In March 1904 M. Delcassé assured the German ambassador at Paris that France desired to "uphold the existing political and territorial status of Morocco." In April 1904 an agreement was drawn up between France and Great Britain, and in October of the same year a declaration was made public between France and Spain. In the Franco-British agreement France undertook not to interfere with British plans in Egypt, and Great Britain agreed to recognize France's special interests in Morocco. So much was published to the world at large. In the Franco-Spanish declaration both countries announced that they were firmly attached to the integrity and independence of Morocco. Now subjoined to both these transactions there were secret agreements whereby France and Spain agreed to divide Morocco between them and to share the economic spoils: Great Britain consenting, with the stipulation that Spain should control the coast line of the Mediterranean.

These secret agreements were drawn up by the Foreign Offices of the governments concerned and were kept secret from the parliaments as well as the people of Great Britain, France and Spain, as also from the governments and people of other countries for seven years, for the world only came to know their contents in November 1911. (To quote Mr. Morel exactly: "No more unpardonable betrayal of the public interest, no more indefensible perversion of the public mind has taken place in our generation, and in the French parliament at least, the action of British and French diplomats has been stigmatized as it deserved to be." This he illustrates in *Ten Years of Secret Diplomacy* by extracts from speeches of Baron d'Estournelles de Constant, M. Ribot and M. de Lamarzelle. The matter was never broached in the British parliament.) The fact that there were secret clauses which would not be revealed was made public in the French press at the time, and confirmed by the leader of the French Colonial party, M. Etienne. Germany grew suspicious.

In March 1905, the Kaiser, acting on Prince Bülow's advice, visited Tangier, where he informed the Sultan's representative that he regarded the Sultan as an independent sovereign and that he was determined to safeguard Germany's interests in Morocco. Simultaneously the German Government pressed the Sultan to demand a second international conference, urging that the future of his country was a matter which concerned all the great powers. This proposal M. Delcassé naturally opposed, since he had taken the whole direction of French foreign policy on his own shoulders and had not even taken all the cabinet into his confidence. As the French premier, M. Rouvier, and the rest of M. Delcassé's colleagues finally approved it however, he was forced to resign. Meanwhile the British Foreign Office also opposed a fresh conference and the *Times* adopted a most hostile attitude to Germany for having made the proposal. The British public were of course ignorant of the secret agreements and the German government had had reason to be suspicious of their existence for some time, so that by the end of 1905 when a conference had at length been reluctantly consented to, Anglo-German relations were badly strained and the Entente Cordiale had grown correspondingly stronger.

The Conference of Algeciras took place in February 1906. Representatives of all the powers, including the United States, were present, and an act was drawn up and signed by Great Britain, France, Spain and Germany, the countries with chief interests in Morocco. It was drawn up "in the name of God Almighty" and based upon "the threefold principle of the sovereignty and inde-

pendence of his Majesty the Sultan, the integrity of his dominions, and economic liberty without any inequality." This was the crucial point in subsequent international relations. Had a new page really been turned and a frank open policy followed, the British-Franco-German atmosphere might have cleared and the great war—already looming so threateningly on the horizon—might possibly have been averted.

Instead of this, from 1907 on, the French Government, ignoring the Act of Algeciras, proceeded under one pretext or another to absorb Morocco, encouraged by the British Foreign Office and the officially inspired section of the British press. In the course of the absorption many thousands of Moors were killed, and while the French gradually took up permanent military occupation of more and more towns and districts, the French Chamber was continuously reiterating that it had no intention of interfering with the internal affairs of Morocco.

Early in 1909 discussions began between France and Germany over Morocco, in which Germany sought compensation elsewhere in Africa for the shelving of her Moroccan interests, and these discussions were intermittently kept up until the spring of 1911, being alternately taken up and dropped according to the changes in the French Ministry. Owing to her continually increasing population and relatively small colonial possessions, economic outlets and opportunities for obtaining raw material were increasingly necessary to German industrial expansion.

In the meantime the disintegrating fungus of high finance, which always accompanies Colonial ventures, was doing its deadly work. The Sultan Mulai Hafid and his predecessor Abdulaziz had been encouraged and even pressed to draw loan after loan upon Europe, so that in 1910 Moroccan indebtedness amounted to £6,520,000. In order to meet the interest on this sum Mulai Hafid had finally become compelled to mortgage the Customs duties and all his other Moorish sources of revenue, and he tried as well to raise extra revenue from his subjects by all manner of cruel extortions. This naturally led to internal unrest, and the French administration made this a pretext for sending, in May 1911, a military expedition to Fez to restore order, which was to be recalled when that object was accomplished. Sir Edward Grey publicly approved of this proceeding.

But the French troops remained in occupation, and Spain, determined not to lose the share that had been allotted to her in the secret agreements of 1904, also sent troops to take possession of the

Moroccan coast. Thereupon the Franco-German negotiations were broken off and the German Government despatched a gunboat, the Panther, to Agadir, to indicate more forcibly than by discussion that they also had an interest in the fate of Morocco. This act was promptly denounced in England as a violation of the Act of Algiers, and as almost a *casus belli*. The British press comments on the subject were indeed more violent than the French ones. France looked upon the sending of the Panther less as a hostile act and more as an intimation that Germany intended seriously to dispute the annexation of Morocco, and as a sign that the long continued negotiations between the two countries must be finally concluded. It subsequently transpired that in the negotiations previous to the march on Fez, Germany had agreed to consent to a French Protectorate in Morocco given suitable compensation elsewhere, and the sending of the Panther was therefore a public protest at an act at which she had already privily connived. Foreseeing the settlement this action must lead to, Sir Edward Grey insisted that Great Britain must take part in any Franco-German discussions.

The case in brief was this: reciprocity of trade having been guaranteed at two international conferences, at both of which Germany was one of the signatory Powers, the German Government felt that they were not justified in submitting to the alteration of the status quo in Morocco without either their consent or the receipt of some compensation, where such a change so materially affected their economic interests. They virtually said to France: You have treated with Italy, then with Spain, and subsequently with Great Britain, donating to all these Powers something in exchange for their consent to your setting aside publicly ratified treaties as to Morocco. How will you treat with us?

In answer to enquiries from the French Ambassador in July 1911, the German Foreign Secretary proposed that France should turn over to Germany rather more than half the French Congo, and offered in part exchange two of the German colonies in Africa, Togoland and part of the Cameroons. This conversation was not made public until December of that year, but in the meantime the British press published many heated articles to the effect that Germany was demanding impossible compensation from France and that her real object was to gain possession of Agadir, which in turn was represented as affecting British interests. Though Sir Edward Grey afterwards admitted that France had kept him *au courant* with what really transpired, this version was not contradicted, the affair of the

Panther was exaggerated, and finally such a feeling of hostility to Germany was aroused in the public mind that war seemed imminent.

At the height of this wave of public sentiment Mr. Lloyd George made his famous Mansion House speech, in which he said: "I would make great sacrifices to preserve peace. . . But if a situation were forced upon us in which peace could only be preserved by the surrender of the great and beneficent position Britain has won by centuries of heroism and achievement, by allowing Britain to be treated where her interests were vitally affected as if she were of no account in the cabinet of nations, then I say emphatically that peace at that price would be a humiliation intolerable for a great country like ours to endure." At the time this speech was made about 80,000 French troops were in occupation of Morocco and had taken possession of its capital, while Spanish troops occupied a large portion of the coast. The Act of Algeciras had become a farce.

Meanwhile France, on whose behalf England was working herself up to fever pitch, was comparatively calm about these German proposals and only seeking to arrive at the best solution of them. The attitude of the German public was that it was a matter between themselves and France, and that no British interests were endangered or involved in any way. Which indeed was so, except for the major interest Great Britain felt she had in preventing any Franco-German rapprochement, from fear of its upsetting the balance of power. At length a treaty was signed between France and Germany on November 4, 1911. Germany agreed to formally recognize a French Protectorate over Morocco on condition that the "open door," was to be assured to the commercial and industrial enterprises of all nations, and in return received territorial compensation in tropical Africa.

In November of that year the Paris press published the secret agreements arrived at seven years previously between France, Great Britain, and Spain, and about the same time disclosures were made in England by Captain Faber M. P., Lord Charles Beresford, Admiral Freemantle and others as to the plans of the British Government for giving military and naval aid to France in the event of war. The truth of these latter statements was denied at the time, though they were subsequently proved correct by Sir Edward Grey's disclosure of the understanding with France in his speech of August 3, 1914. All these revelations strengthened the hands of the Imperialistic party in Germany, and the German people became convinced that their Government had dealt weakly in the matter of Morocco and had lowered German prestige in consenting to be

ignored on a matter affecting all the great powers. War indeed was only staved off in that stormy year of 1911 by the joint efforts of the pacifically inclined parties in all the countries concerned.

But although war was then averted, the international atmosphere had become, and was to remain, thoroughly poisoned by jealousy and suspicion, and friction was intensified to an alarming degree by the steady increase of armaments each power felt it necessary to make. So that, as Mr. Morel says in his preface to *Ten Years of Secret Diplomacy*: "The Moroccan quarrel will, by future generations of English-speaking people, be regarded as one of those episodes which leave indelible traces upon its destinies, forging links of inter-connected circumstances affecting a remote posterity." In such a condensation as this the threads left out are necessarily many, but the more fully the case is viewed, the more of an object lesson it becomes as to what the peoples of the world have to expect if they continue to leave the conduct of foreign affairs exclusively to Foreign Offices and Chancelleries, and submit to being left in the dark about matters so closely and vitally affecting their own interests.

THE ELIMINATION OF COMPETITION.

BY T. B. STORK.

A profound and revolutionary change has come into the industrial world. So gradual and natural has been its approach that it seems more like a process of evolution, which in fact it is, than the result of any conscious effort. Competition, that word of might in the old political economy, is a thing of the past. "Competition was the life of trade." Competition was this and that, we were wont to be told by the old theory. For our present purpose, however, the important, the vital, characteristic of competition is that it was of old the great and only price fixer: it made market price. Buyers and sellers met and competed with each other; the buyer, if he found few sellers would increase his bid, just as the seller with few buyers would shade his price to bring about a sale. So for centuries it has been between merchants; it has functioned in the industrial world, a natural law, an economic factor, usually fair, impartial, impersonal, regulating prices, not only between individuals and smaller communities, but between the nations of the world.

But now a new era, new industrial methods, have come into play, exhibiting characteristics that are disconcerting to minds accustomed to the old political economy. Competition, the great price-fixer of the ancient world, is dead and in the new world there has appeared in its place, combination. Men are no longer individual buyers and sellers, but combinations of nearly all sellers and of some buyers: for the new methods have not reached the world of individual buyers to anything like the same extent.

One form of combination of buyers will naturally occur to the reader, the only one, so far as I know, that has had very much practical effect; I mean the cooperative store; how far this might go to meet the combination of sellers, it would be rash to venture an opinion from the data at hand. It would be still more rash to predict what the possibilities of its further development might be,

or whether it might be more potent than regulation which seems to have very much outstripped its rival in practical application to the evils of combination of sellers and their monopolistic price-fixing.

Theoretically speaking, it might seem that the natural remedy for the evil of combinations in selling would be combinations in buying, but the practical difficulty of combining isolated buyers, with no common bond but the desire to buy cheaply, would seem almost insuperable. If it could be done it would bring back competition on equal terms between buyers and sellers and so restore the economic balance.

Until, however, this or some other method be found the buyer must face alone the almost universal combination of sellers. Market price, the result of competition, no longer exists, but combination monopoly price, the result of monopolistic agreements between sellers. This great change has not come suddenly; no industrial or economic change ever does, particularly one so apparently well founded and with such a promise of permanency. The economic observer may trace its beginning possibly in the necessity for larger capital developed by the growth of modern instruments of production; first the railroads, later the great steamship, later still the vast plants of the iron and steel companies with their ore beds, their coal mines, lime quarries, their cargo boats and railroads making a single gigantic enterprise. All these contained in them, latent and obscurely defined, the seeds of the new industrial method. Any industry that requires large aggregations of capital tends to kill competition. It reduces its competitors to the few who possess the requisite amounts of capital, it excludes smaller capitalists and tends at the same time to draw together the larger excluding capitalists. These latter from a common interest work more and more in harmony and for the benefit of themselves as against the rest of the trading community: for however at first, as has been seen in the past, great industries may compete, fight against each other for supremacy in their respective trades, eventually and inevitably it comes about that their intelligent heads perceive the great advantage of combining against the community to raise prices and make large profits, rather than by cutting prices to ruin each other for the benefit of the outsiders. Thus it comes about that competition is abandoned and for it is substituted combination. At first forced upon the industrial world by these necessities of railroads, steamships, and other large enterprises, these combinations of great capital showed such advantage

and conveniences, not only to the producer, but also to the public at large, that gradually by insensible steps they grew and multiplied.

Then came the department store, at first dealing chiefly in dry goods, but adding each year something more until now we have magnificent buildings presenting for sale every possible kind of merchandise, furniture, toys, trunks, carpets, boats, jewelry, pictures and photographs, food; there is nothing omitted that is known to the wants of men. They have restaurants, hospitals, organs, concert recitals, to attract and please their customers.

Then came the mail-order house, as they are called, where from a distance of a thousand miles or more you may purchase a paper of pins or an automobile. The trade of these is stupendous; a revenue of over a quarter of a billion dollars is reported last year by one of them, a sum equivalent to the income of a small state.

Even the small corner grocery store is done to death by the chain stores of the great corporations which buy on a huge scale and sell through a series of small stores established at convenient places in the great cities.

Fruit and vegetable dealers are not exempt; daily we read of car-loads of potatoes being thrown away or suffered to decay unsold rather than break the market; of tomatoes which, by agreement of dealers, cannot be sold below a fixed price. All of which proves the existence of combinations to the extinction of competition; for no sane dealer would deliberately suffer the destruction of his wares, which were saleable at some price, however low, save in the expectation of re-couping himself by the high price of the remaining stock to be realized by combination with others.

Here is not the place to emphasize the wicked extravagance, the actual loss of wealth to the whole community which such combinations entail when they destroy food for the purpose of keeping up prices. Such acts are so contrary to public policy, to the interests of the state considered as a community, that they should be by law made crimes and punished accordingly. To destroy food for such a purpose is in its degree as much an offense against the interests of the state as to destroy unborn offspring. Here plainly the path of regulation is clear and unmistakeable; all such destruction of food should be forbidden under penalty of a jail sentence.

It is not necessary to more than mention those very obvious combinations of iron and copper and oil companies whose names are household words throughout the land. United States Steel, Kennecott Copper, Standard Oil, these and all the rest that no man can number.

What is the economic meaning of all these industrial and commercial phenomena? Is not one of the meanings that competition, the good old price-fixer, is forever gone, consigned to the scrap heap with the stage coach, the hand loom and the horse plow?

With all these combinations there has come about a vast monopoly. There are no longer any independent sellers of goods competing with each other and so fixing a price for the consumer. That luckless individual is as much compelled to buy his goods from the department store, the chain grocery shop, the great oil company, as he is to step up to the ticket office of the New York Central R. R. company and buy his ticket for the price asked if he wishes to travel by that road. There is no independent seller for him to go to; unorganized and uncombined himself he is face to face with these combinations of sellers united as one man against him. He is at the mercy of huge aggregations of capital directed by expert intelligence and careful to extract the last penny the traffic will bear, and wonderfully united by a common, if unexpressed, understanding, the offspring of a common interest to get the most for what they sell.

And so with labor. In good old-fashioned economics just as the seller and buyer of goods met and competed, bargained and fixed prices, so the laborer and employer bargained for labor. Labor was in this sense a commodity, and indeed always will be while the present industrial organization continues. Much as it may savor of a gross brutal materialism, the fixing of its price is as much a matter of barter as any other object of commercial dealing. The laborer asks as much as he can get; the employer offers as little, and the ultimate price is fixed by an adjustment between buyer and seller just as in any other market.

But this old-time competition in the labor market has now in its turn been succeeded by combination; just as in goods, so in labor the sellers have come together, not quite so completely perhaps, but nevertheless with sufficient strength to seriously disturb in all fields of industry the old price-fixer, competition, and in some industries it has put the sellers of labor in quite as commanding a position as the seller of goods. In some industries, such as transportation, the seller of labor is in fact by reason of combination, a true dictator of prices. It is there not a matter of choice whether the needy purchaser will or will not buy, but of life and death, he must buy or perish.

Here is one of the keys to the problem of high prices, to the high cost of living—combination. The old price-fixer, competition, is gone forever, the principles of combination with its magic power

over prices has come upon all the industrial world as a revelation of the purse of Fortunatus. All classes may plunge their hands in and take out fistfuls of gold for themselves and from the uncombined and helpless buyers, the school teachers, the clergymen, the farmers, the doctors, all the general public who bear not that union label which distinguishes the combined from the uncombined. Thus in a new and different sense emerges the war of the classes against the masses. "Man competes with man like foe with foe"—to quote Burke's saying—no more, but like predatory bands of robbers combine to plunder all without the sacred circle of the particular union.

How long this process can go on, how far each class of railroad employee, garment maker, miners of coal and copper and steel and iron workers, can proceed, each class like Oliver asking for more, is the vital and all-absorbing question of to-day. "Commerce," to quote Burke again, "is very well able to find its own way out and its necessities are its best laws." But it is doubtful whether this rule will work in the present remarkable situation, a situation not confined to the United States, but prevailing to a greater or less extent over the entire world of industry.

Combinations of capital and labor have developed naturally in the course of industrial growth, made possible as well as necessary by the increasing complication of the world's work. It has brought with it great advantages which industry cannot afford to lose, greater economy of production, greater certainty in all its operations to the benefit of workman and employer. It gives the workman steady employment, a fixed wage; it gives the employer a volume of reliable labor that assures his out-put at regular times and in calculated amounts.

Combinations, therefore, of capital and of labor cannot and ought not to be prevented by law; their advantage to all concerned, to the public in cheapened production, to the capitalist in certainty of his enterprises, to the laborer in steadiness of employment and reasonableness and fairness of remuneration, are overwhelming.

But are such combinations to be allowed to go unchecked, exacting whatever they see fit and have the power by reason of their monopoly to take from the helpless consuming public? That has been the course very largely in the past, but especially just now, for, making all allowance for the scarcity of post war goods, much of the high prices is due to the monopoly created in everything by these combinations.

What then is to be done? Are capitalist and workman, en-

trenched in their respective class monopolies, to go on exploiting every other class and the unclassed, uncombined public? Such a course is impossible for any length of time. Marking up prices of particular things is for a short time a very pleasing amusement for the markers-up, but is soon countered by the marking up of the prices of other things and so reduces itself to a species of useless book-keeping for all save the unfortunate who have not the marking-up power.

It may be conceded that competition was not a perfect price-fixer, often it worked hardship, sometimes injustice. It was a natural law, one might say, but like all natural laws it was at times brutal and unscientific. But this question of a substitute for it, now that combination has destroyed it, is vital to the future of industrial society, and of no easy answer. Some aspects of it are more difficult than others; the labor combination looms large and threatening. Regulation of prices in some shape which seems the only possible answer may be all very well for the capitalist's goods or the returns from the railroad investor's property, but the fixing of the price of labor involves many and very difficult considerations. Yet it is not to be avoided. A vast industrial army of laborers combined to exact what wages it pleases cannot be permitted to take the whole community by the throat and to demand what it will under penalty if its demands are not granted, of stopping vital processes, such as transportation of food, supplying of heat, or water or light.

The very fact of combination of labor gives the right of regulation: combination which makes monopoly and for the express purpose of monopoly and the power that goes with it gives the corresponding right of control. It creates the necessity and justifies the exercise of control; for while it is not a monopoly in law; it is a monopoly in fact and like all monopolies it carries within its own breast its legal remedy—regulation. So it was that the United States Supreme Court in the so-called Granger cases of the last century attacked and solved the question. A monopoly of any public service, such as a ferry, for example, gives the legal right to regulate it, to prescribe how the monopoly shall be exercised, and it is no great or illogical step to apply the same reasoning to monopolies in fact such as these combinations constitute.

Regulation by some supervising authority therefore, difficult as it proves in practice, would seem to be the answer to these monopolies of combination. And already this answer has been put into practice in certain directions. The Inter-State Commerce

Commission with its ever-extending powers, has undertaken the regulation of the railroads. Its success thus far has not been encouraging, but nevertheless it is evident that along some such lines of proceeding as it has followed, the regulation of all monopolistic combinations of labor and capital must be worked out.

The combinations of labor are especially hard to deal with. How they are to be regulated without infringing the personal liberty of the workman is not easy to ascertain. All men in society, the workman like others, must submit to a restriction of liberty in many ways; this is universally recognized by sane thinkers, and when new situations arise, such as the great organized unions of workmen create in industry, some new restrictions must be made to meet the new situation. The general proposition is indisputable, that no class of men shall be allowed by force or otherwise to coerce the other classes of society. And the further proposition will probably be acknowledged, that the prevention of such coercion must be with as little infringement of individual liberty as possible.

It is here that the profound remark of Governor Coolidge has especial significance. He has said we do not make laws, we discover them, and in regulating combinations of labor we can by no theorizing find the true course of conduct, we must discover by experiment, by trying first one and then another way how best, while conserving as far as possible the liberty of the workman, we may safeguard the interest of the whole society.

One of the difficulties of the problem is that you cannot regulate any one thing by itself, the regulation of one thing necessitates the regulation of another, and so on. There is no stopping until you have regulated everything. Each service or article of commerce whose price is regulated involves the prices of other services and articles. Thus the regulation of the railroads, the fixing of wages and of freight rates upsets the price of countless other articles which in their turn call for regulation.

Thus again the attempt to regulate rent, for which a very general and insistent demand is made, involves not merely the price of houses, but the wages of carpenters, the cost of lumber and of all that goes to the making of houses, for while of course the rent of existing houses may be fixed even to the extent of confiscating them for the benefit of the tenants, yet nobody outside of the insane asylum would expect any houses to be built in the future unless the prospective rent is fixed with some regard to cost of building in wages and material so that a return satisfactory to the builder will be allowed on his capital. So if you regulate rents to a lower figure,

you are, of necessity, obliged to regulate wages and the price of lumber and of all else that goes to the making of a house. The Chicago City Councils are now asking a special session of the Illinois Legislature to empower the Councils to regulate rents, but even a city council will hardly attempt any such regulation except on these terms for it is not likely that they will go so far as to undertake to compel men to build houses to rent against their will. In the renting of houses, if anywhere, we might expect the old price-fixer competition to survive; if it no longer functions in what seems such a separate non-monopolistic transaction as the renting of a house by one man to another, it is hard to see how it is to function hereafter in anything.

It may be assumed, therefore, with a fair amount of certainty that regulation in some shape and of some sort is coming to rule the industrial world more and more completely. It is the only substitute for competition. How exactly the price of every service and every article of consumption is to be measured and with the nice adjustment of a merchant's scales by some authority, no one can foretell.

Perhaps something like the present rule of the Esch-Cummins act for the earnings of the railroads furnishes a guide.

A law fixing the permissible earnings of all capital and labor within certain limits and a penalty by way of taking any surplus might serve to stop profiteering in goods and unreasonable demands in wages. It would not be asking more of every man than is now asked of that devoted class of income tax payers, if it were required that every man should report his capital and gross earnings to the revenue officers, and where these earnings seemed to experts excessive, an investigation might be made and if then more was taken by capital or labor than the law permitted the excess would be paid as tax to the state.

The law would of course fix very liberal and elastic limits for the earnings permissible so that only the extravagant and plainly unreasonable exactions of capital or labor would be prohibited and penalized by loss of the surplus.

THE RABBINIC CONCEPTION OF WORK.

BY JULIUS J. PRICE.

THE Jews¹ were the first people to proclaim to the world the dignity and holiness of labor. What Israel's law giver² recognized as man's highest duty four thousand years ago, the modern world has just begun to appreciate. In the very beginning the God of Israel was portrayed as a laborer. The creation of the world is the work of His hands. He differed by far from the Olympian gods of Greece, who were depicted as revelers,³ and from Buddha who tried to do nothing, or from Brahma, who was only thought.

In this glorified conception of labor Judaism was far superior to the civilization of all other ancient peoples.⁴ We laud and respect the culture of the Greeks, yet her greatest mind derided honest labor so far, as to exclaim: "The title of the citizen belongs only to those who need not work to live."⁵ Work to the Greek was servile and degrading, the lot of the slave and the contemptible poor.⁶ He only could aspire to Athenian honors whose days were free from the drudgery of toil.

Roman civilization offered no more dignified conception of labor. The workman was still regarded as a slave, a social nonentity. And these Roman traditions together with the Biblical view tended in great measure to mold a labor policy of the middle ages. Labor

¹ Comp. *Pesahim* 118 a, so also, *Genesis* ii. 15; iii. 19.

² *A. Z.* 3 a.

³ Comp. Lowes-Dickson, *The Greek View of Life*, passim.

⁴ *Polit* III. 3 and 2, p. 75.

⁵ Comp. the lives of Hillel, *Yoma*, 35b; *Gittin*, 67b; Isaac Napha, *Sabbath* 52a; Chanina; *Kethuboth* 112a; Judah Chaita, *B. B.* 164b; Yochanan Ha-Sandler, *Aboth*, IV. 14; Judah hanechtam, *B. B.* 132a; and Joseph, *Gittin* 67b.

⁶ See Plato, *De Repub.* III, p. 168. On the other hand we find a certain number of warlike communities in antiquity where in citizens were forbidden to follow a profession, Com. Xenoph, *Orcon.* c. 4 Par. 3, vol. 5; p. 22; Comp. aslo Aristotle, *Politik*, I, 2; 1252b, 7ff. (ed. Bekker).

was a necessity, as a consequence and penalty of sin and directly connected as a curse with the "Fall."⁷

In the middle ages, the clerics held a life of contemplation to be far superior to one of labor.⁸ Labor was regarded as a means for penance and ascetic purposes.⁹ Often it was employed for useful results and with beneficial efforts on useful arts. The purposes, however, was to ward off the vices of leisure.¹⁰ Labor for economic production was not appreciated by the church. It was even discouraged since disapproval of wealth and luxury was one of the controlling principles of the external assumption of the medieval Church. It is only in the more recent times that labor has been regarded as a blessing, or at worse, a necessity which has a great moral and social compensation.¹¹

The Bible praises the work of man's hands, for well do we find the whole national life of the Jew with all its ordinances connected with the earth and agriculture. This moreover argues the existence of an active working spirit amongst the Hebrews. Work was also regarded by the Bible as rendering "the sleep of man sweet" (Eccles. v. 12), so also "rejoicing the heart" (Eccles. ii. 10) by means of which "the hand of the diligent maketh rich while he becometh poor who dealeth with a slack hand" (Prov. x. 4), and so also Sirach, the son of Jesus, sings his need of praise as well when he says with regard to labor, "Hate not toilsome labor, nor husbandry which the Most High has created" (Sirach VII. 16). But the Rabbis are even more emphatic in their praise of labor, for while they readily recognize that "In the point of dignity and rank there might be a difference between trade and trade; yet to the lowest attaches no disgrace if it supplies a real human want and any calling is better than none."¹² For well do they realize that "great is labor, for

⁷ *Pesahim* 118a comp. also, Bonhoffer, *Die Ethik des Storkers, Epicktet*, p. 73. Comp. also *Pesahim* 118a, also I, *Thes* III, 10; Pseudo Justin, *ad. Zenam* 17 (*Patrologia Graeca* VI. 1202); Ep. Barnabas. 17. "Thou shalt with thy hands as ransom for thy sins"; see also *Apost. Constit.* II. 63; Epiphanius., *Haer.* 80n. 5 and 6; 70n 2; Ramsay, *Cities and Bishopricks of Phrygia*, II; 521.

⁸ The Rabbinic conception however was somewhat different from this view. Work the Rabbis conceived to be of equal importance with the Sabbath, Comp. *Aboth d'Rav Nathan*. II. (ed. Schechter,) p. 44, so also *passim*.

⁹ Compare in this connection the Mishnic phrase—"Love Work", *Aboth* I; 10.

¹⁰ According to our sages it is incumbent even upon women of unlimited means to spend part of the day in some sort of labor, *Kethuboth* 59b (*Mishna*); comp. also Franz Delitzsch, *Judisches Handwerkerleben zur Zeit Jesu*. P. 17.

¹¹ Hartmann, *d. rel. Bewustsein*, Berlin 1882, p. 520.

¹² *Kiddushin*, 29a.

she honors her Master"¹³ and that "Man must work or people will talk about him."¹⁴ The following sums up their attitude on the question as follows:—"I am a creature of God, and so is my neighbor. He may prefer to work in the country, I in the city. I rise early to follow one calling, he to follow another. As he does not seek to supplant me, I shall do nothing to injure him; for I believe that when the ideal of duty is present before our minds, whether we accomplish much or accomplish little, the Almighty will reward us according to the worthiness of our intentions" (*Berachoth* 17a). "For the man who does not love work, but shuns work, excluded himself from the covenant with Heaven; for just as the Holy Law is a sign of the covenant, so does work constitute a sign of the Covenant between God and man" (*Aboth d'Rav Nathan* XI). Many passages are cited from the Rabbinical literature in honor of productive labor and in disapproval of idleness. "Greater," says the Rabbis, "is he that maintains himself by his own labor than he that fears the Lord; for of the latter it is said (*Psalms* cxii. 1); "Blessed is the man that feareth the Lord; but of the former it is said (*Psalms* cxxiii. 2) "If thou shalt eat the labor of thine hands, happy shalt thou be in this world, and it shall be well with thee in the world to come."¹⁵ "Love secular work, say the Rabbis, and eschew the Rabbinical office and have no fellowship with the government authorities."¹⁶ According to the Rabbis, the study of the law must be sustained by secular work, for otherwise, "It must come to an end and involve in sin."¹⁷ "Rabbi Yehudah, when ever he went to the Acedemy, used to carry a leather bottle on his shoulders. Rabbi Simon used to carry a fruit-basket on his shoulders. Both used to say: "See what honor work confers": for they both had something to sit upon at the academy."¹⁸ The Rabbis also thought work was a cure of physical ailments, and Rav. Joseph, who suffered once from a malady, occasioned by a cold, turned a mil stone, and Rav Shaiseth carried heavy loads; for, said they, "physical exertion (work) heats the body."¹⁹ More than a hundred of those Rabbis named in the Talmut besides their Rabbinical functions followed trades. These were among others,

¹³ *Gittin*, 67a.

¹⁴ *Aboth d'Rav. Nathan* 2nd. version XXI: 22b.

¹⁵ *Ber.* 8a.

¹⁶ *Avoth* I. 10.

¹⁷ *Avoth* Ch. II.

¹⁸ *Nedarim*, 49b.

¹⁹ *Gittin*, 67b.

tailors, shoemakers, a baker, an architect, a grave digger, a fisher, a dyer and a carpenter.²⁰

Although it is a common custom to rise in the presence of disciples²¹ of the wise, no workmen who are paid for their work are allowed to do so.²² To quote the words of the Rabbis: "No workman who are paid for their time are allowed to whilst at work, to rise in the presence of disciple of the wise." But should matters of a heavenly kind call a disciple of the wise from his business, the public is bound to perform the work for him.²³ Yet we find that the Rabbis did not excuse a laborer even to take time from his work to recite the Shema.²⁴ In one instance however I have found where a laborer even considers himself on a par with a sage of Israel. Simon, a well digger in Jerusalem, once remarked to Rabbi Yochanan, "I am quite as great a man as thou art." "How so?" inquired the Rabbi. "For the reason," replied Simon, "that I, no less than thou, supply the wants of the community. If any man comes to thee and inquires for ceremonially clean water, dost thou not tell him "Drink from yonder fountain, for its waters are pure and cool" or if a woman inquire concerning a good bathing place, sayest thou not, "Bathe in this cistern, for its waters wash away uncleanness?"²⁵

Work, says the Rabbis, is one of the eight things which is injurious when immoderately indulged in, and beneficial when done in moderation.²⁶ In Egypt the life of the Jew "was made bitter with hard bondage."²⁷ Ray Samuel bar Nachmaine said: "They imposed men's tasks (work) upon women and women's tasks upon men."²⁸

Rabbi Meirs says: "A man should always teach his son an easy and cleanly trade, and pray for his prosperity to Him, to whom riches and substance belong"²⁹ or better still "to teach a child a trade or a

²⁰ *Kiddushin* 33a.

²¹ *Comp. Tosephta* in loc. *Comp. also, Berachoth* 16a.

²² *Sabbath* 114a. *comp. also Sotah* 44b.

²³ *Gittin* 7a. *Comp. also Aboth d'Ray Nathan*, XI.

²⁴ *Deut.* vi. 4: "Hear O Israel the Lord our God, the Lord is one."

²⁵ *Midrash Koheleth* 4; 17.

²⁶ *Exodus* I 14.

²⁷ *Sotah*, 11.

²⁸ *Kiddushin* 82a. In this connection, it might be well to compare the Greek concept, i.e., that it is degrading for young people to be taught trades, *comp. Xenoph, Oecon.* VIII; p. 245.

²⁹ *Sabbath*, 150a.

handcraft is to be considered as one of the "religious deeds" for which arrangements may be made even on the Sabbath."³⁰ So also "He who does not teach his son some special handicraft" is as though he had trained him to become a robber (Kiddushin 82b). While on the other hand "though famine may last seven years, it can never reach the door of the industrious mechanic" (Samhedrin 31a). For there is no trade, which is not represented by poor and rich people, though neither riches nor poverty are due to the trade, but to merit, or the want of it.³² Rabbi Simon (latter half of second century) said: Hast thou even seen a beast or fowl, engaging in trade? and yet they have no trouble in securing a livelihood. These exist only to serve me, whereas, I exist to serve my Creator. How much less trouble then, should I experience in obtaining a livelihood? But my deeds being evil, they interfere with my sustenance.³³

"A man should not change his trade, nor that of his father; for it is said (Kings vii. 13-14): "Hiram of Tyre was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker of brass."³⁴ Rabbi says: "No trade will ever pass away from the world; but happy is he whose parents belong to a respectable trade, and woe unto him whose parents engage in a derogatory trade. The world cannot exist without a perfumer and a tanner; but happy is he whose occupation is that of a perfumer, and woe unto a tanner. The world cannot exist without boys and girls; but happy is he whose children are boys, and woe unto him whose children are girls."³⁵

Those whose occupation bring them into frequent contact with women, may not be alone with any number of them.³⁶ A man may not teach his son a trade which belongs to a woman. "Rabbi Nehoradee said: 'I leave all trades in the world, and teach my son the Law only; for the interest thereof sustains a man in this world, and the capital is reserved for the world to come. Besides, no other

³⁰ *Ibid.* It might be well to compare here the saying of the Rabbis "flay a carcass in the market-place rather than be under painful necessity of applying for charity and say not. I am of noble origin. I am a descendant of Aaron, the high priest; how can I stoop to such an occupation? *Pesahim*, 113a.

³¹ *Ibid.*

³² *Ibid.*

³³ *Erachin*, 16b.

³⁴ *Kiddushin*, 82b.

³⁵ *Ibid.*, 82a.

³⁶ *Ibid.*

trade will, like the study of the Law, keep a man in illness and old age.'"³⁷

Certain traders were taught to influence the characters of those employed at them, for the rabbis teach that "the majority of donkey drivers are wicked men; the camel drivers are mostly virtuous men, being humbled by the dangers they encounter in the desert. The majority of sailors are holy men, by reason of their exposure to still greater risks. The best of physicians is destined to hell, and the most virtuous of butchers is the companion of Amelek."³⁸

The Rabbis abhorred the usual doubtful methods of earning a livelihood, and have given vent to their feelings somewhat as follows: "Happy is the man who has been reared in an honorable calling; woe to the man who has selected a doubtful walk of life." (Kiddushin 82b).

We also find that those men who employed their time in the unproductive labors suffered civic disabilities, for "dice players, usurers, pigeon flyers and dealers in crops grown in the years of release provided," adds Rabbi Yehudah, "they have no other occupation"³⁹ (work), cannot be admitted as judges or witnesses."⁴⁰ Our rabbis have also taught that "Those whose occupation brings them into frequent contact with women, are morally depraved, such as goldsmiths, wool or flax carders, millstone borers, perfumers, weavers, hairdressers, washermen, phlebotomists, bathkeepers and tanners. These are never appointed to the office of king or high priest, not because they are personally incapable of filling it, but by reasons of their disreputable occupation."⁴¹ Work for the public benefit was even allowed in the case of a mourner.

In their home in Palestine the Hebrews were distinctly agricultural, "Rabbi Eliazer said: 'A man who does not own a piece of land is not included in the species Homo': for it is said (Psalms cxv. 16): 'The heavens even the heavens are the Lord's, but the earth hath He given to the children of men.'"⁴²

According to Rav Papa, there is a special blessing in working the fields. "Sow thy own corn for home consumption," said Rav Papa, "rather than buy it; for although there is no immediate saving in the outlay, a blessing rests on the former; it goes a great way."⁴³

³⁷ *Ibid.*

³⁸ *Sahedrin* 24b.

³⁹ Maimonides, *Hilch, Adoth*, Sec. 10, *Halacha*, 4 ff.

⁴⁰ *Kiddushin* 82b.

⁴¹ *Yevamoth*, 63a.

⁴² *Ibid.*

⁴³ *Ibid.*

Rabbi Eliazer once observed a field ploughed up latitudinally. "‘Plough it again’ said he, ‘longwise also’⁴⁴ and you will find commerce more profitable.” Several other observations with regard to the cultivation of land as expressed by the Rabbis are “He who has no land to tile cannot be called a man for the Bible states: ‘The Heaven, even the heavens are the Lord’s; but the earth hath He given to the children of Men.’”)

“Only when a man cultivates the soil with diligence can he expect to be satisfied with bread; if however he neglects the ploughing and watering thereof, he cannot expect to have his wants satisfied.”⁴⁶

And even with regard to the status of the rich man the Rabbis say, “If a man has no other work to do, let him go and attend to the waste fields and dilapidated courtyards which belong to him.”⁴⁷

In so great regard was Agriculture held by the Rabbis that they state “In the future all trades and occupations shall vanish from off the face of the earth, agriculture shall alone remain.”⁴⁸ “If a man shall steal an ox or a sheep and kill it, or sell it, he shall restore five oxen, for an ox⁴⁹ and four sheep for a sheep.”⁵⁰ Come and see the value attached to work: For the loss of an ox, which interfered with the owner’s work, he is paid five oxen; but for the loss of a sheep which does not work he is only paid four.⁵¹

With regard to work on the Sabbath, the Rabbis say, he that performs any work on the eve of the Sabbath and annual festivals, from the time of the meat offerings (or prayer now offered as a substitute that is at 3:30 p. m.) never sees a token of blessing.⁵²

There are forty different works save one, which constitute the first category, and which, if performed inadvertently on the Sabbath, require a sin-offering for each; Sewing, ploughing, reaping, binding into sheaves, thrashing, winnowing, removing husks with the hands or with a sieve, kneading, baking, shearing, bleaching, carding wool, dyeing it, spinning, weaving, making two holes for the insertion of threads, twisting two threads, shortening two

⁴⁴ *Ibid.*

⁴⁵ *Sanhedrin*, 58b.

⁴⁶ *Aboth d’Rav. Nathan*, XI.

⁴⁷ *Jevamoth*, 63a.

⁴⁸ *B. K.* XI., 79b.

⁴⁹ *Exodus* xxii. 1.

⁵⁰ *B. K.* 79b.

⁵¹ *Pesahim* 50b.

⁵² *Sabbath* 73a.

threads, knotting, solving, making two stitches, tearing away for the purpose of making two stitches, hunting a stag, slaying, flaying, salting, tanning, removing its hair, cutting it up, writing two letters, erasing for the purpose of writing two letters, building, pulling down, extinguishing, lighting a fire, hammering, removing from one plot to another.⁵³ All these works were carried on in the building and arranging of the Tabernacle, which had to be suspended on the Sabbath day.⁵⁴

Although guilds⁵⁵ were unknown in Europe prior to the thirteenth century, there is a record of Jewish guilds in the name of Rabbi Yehudah: Whoever has not seen the twofold gallery in Alexandria of Egypt, has not seen the glory of Israel. They say: It was something like a large colonade, with porches with porches, and accomodating sometimes double the number of those that had followed Moses out of Egypt. There were seventy-one chairs arranged in it, for the seventy-one members of the larger Sanhedrin, each chair of not less value than twenty-one myriad talents of gold. A dais was in the middle, upon which was stationed the public officer holding a napkin in his hand. At the end of each benediction pronounced by the reader, who could not be heard by such vast multitude, he waved a napkin, and they all answered Amen. The people were seated by guilds, goldsmiths, silversmiths, blacksmiths, embroiderers, and weavers. And when a poor man came in, he knew at once his fellow craftsman; he applied to them for work, and obtained his livelihood. All these, adds Abii were massacred by Alexander the Macedonian.⁵⁶ Rashi says, they were the descendants of the colony, led by Johnanan, the son of Sareah into Egypt, some of whom had survived the Babylonian invasion. (Jer. xliii).

Innumerable other instances could still be multiplied as to the Rabbinic conception of labor, but perhaps the above citations prove sufficient the great regard for labor held by the Sages of Israel.

⁵⁴ *Exodus* xxxv. 1-4ff.

⁵⁵ We have on record a number of associations which in our modern parlance might be called unions. See the various societies of workers as they are described in *Megilla* 26a; *Sukka*, 51b; a *Kings* xxvi. 16.

⁵⁶ *Sukka*, 51b.

ON THE EDUCATIONAL BUNCO.

BY L. A. SHATTUCK.

WHEN the American soldier in France stopped hammering at the Hindenburg line on November 11, 1918, at that precise moment did educators, shell game operators, medicine men, and failures in all the professions commence firing at the head of American youth their salvos of preparatory literature regarding education. The country was, and is yet, full of this literature. At the moment of the Armistice came a need for the wooing of the engines of peace rather than the engines of war. Through magazine, newspaper, and periodical of every sort and condition, came a rain of educational literature that has inundated the country. The Polish immigrant was appealed to for the study of English and botany; the newly arrived Zecho-Slovak was regaled with the munificent return that a course in chiropractic would make; our own soldiers, sailors, and marines were bombastically threatened with absolute failure in the race for life preservation unless they enrolled in a school of finger-printing or doughnut making. And this irrespective whether they happened to be good rivet-heaters or farmers.

The causes of all this have been manifold. The suddenly acquired new viewpoint of the soldier who had come in contact with new languages, new faces, and new ideas, i. e., the enlargement of the provincial purview, the military thoroughness which by its "Attention!" and "Eyes Right!" had taught him the gift of taking orders; also a certain amount of the old sang-froid and the slouchiness in performance of work had been driven out of him; his outgrowing of the old job, i. e., no matter what work he performed excellently before the war had taken on a pettiness in appearance due to what he considered his newly found executive ability; the old kind of independence had given place to a newer kind or what he considered initiative. He had seen corporals giving orders as pompously as generals; coxswains he had seen commanding like captains, and

he imagined in civil life the same method should be as successful. As a consequence he believed that if he could get away from his old shopmates, his old office and store associates, and learn a new vocation he felt assured that he would become one of the world's captains of industry. Hence the service man has been the direct cause of this flood of educational literature and the craze for erudition.

These mental processes of the service man which were the cause of these effects would not, however, have taken place if there had not been one or more contributory causes. While it may be possible that in a few isolated cases the service man's mind may have, without a stimulus, functioned in this manner, and by the process of repeating these ideas to others, the desire for education and new jobs may have become prevalent, it is hardly probable. First, by reason of the numerical amount of those that have been effected, and secondly, by the wide latitude of its scope. Both the service man in France and the service man here had no intention of going back to the old job after the germ of education had become imbedded. From camps in New England to camps in the South and West it was the same. They all had ideas of becoming educated to a new line of work.

There were also, it is true, one or two organizations having educational courses that had representatives in the field, principal among which was the Y. M. C. A. But the main cause was not this. When the Army Vocational Schools commenced sending forth their literature and collecting their data overseas, in Army Camp, in hospital, and in training camp, that, and that only, was the initial mental stimulus of the educational "bug." Good plasterers immediately wished to become human bloodhounds. All the camp literature containing the "Adventures of Sherlock Holmes," "Vidoq" and "Craig Kennedy" became the reading of the moment. Fine *cidevant* horseshoers had aspirations of becoming world famous artists. Gibson, Flagg, and a host of other illustrators were the recipients of mail requesting testimonials for schools of art. Men who were excellent hotel cooks back home were ambitious of becoming magicians and all the tricks of Hermann and Kellar were assiduously practiced. Literature by the ton describing these courses went its several ways. And eventually, from the Army and the Navy, this educational bee stung everyone in this country.

The U. S. A. immediately upon the signing of the Armistice was practically in a state of chaos. The sudden termination of hostilities had metaphorically taken away the breath of every business man in

the country. As a result the immediate cry was "Reconstruction"—the getting back to the old basis of doing business; the discharging of a few (very few!) employees who had replaced the heroes (sic!) and the making of a place for these latter. There was an attempt on the part of employers to adapt themselves to a condition the majority of them had never met with in their business careers. There were calls from these employers to the colleges of the country to train men for new lines of work, such as the experiments as had been made for the chemical and dye industries during the war; also, the expected augmentation of business. All of these were causes to fit new men for new jobs. And it was obvious that a good many men would thus have to be fitted. While there were several industries engaged in manufacturing the same product on war orders as they made in peace time, as in the case of the garment and shoe trade, these latter had the simple problem of only adding to its force of employees, whereas in the industries in which the whole fabricating process would have to be overturned in order to get back to normal, this fitting of new men to new jobs became a highly complex one.

While employers were paving the way to a new accession of business under these new conditions, some few legitimate schools had been preparing the way educationally. But these latter who knew mob psychology were not to have monopoly of this teaching. Others there were, of a more degenerated order, who desired the mighty dollar, even though they obtained such blood money and exacted their pound of flesh from the ex-service men who stood as a wall of might and who protected them and their filthy kind from the ravages of war. These fakirs, with the cessation of hostilities, commenced their educational propaganda. Gobs and doughboys by the thousands were enrolled in these courses; became enamoured as it were with every species of industrialism—some legitimate and some not. But by far the most of these courses were not. Business, the arts, the sciences, as well as charlatanism were among the curricula of the illegitimate pedagogues. While fortunately the ex-service men have had a rude awakening from their dreams of all becoming Alexanders of business, railroading, etc., this had an adverse effect upon business men for the following reasons: First, being improperly trained, or rather not trained at all, by these educational hawks and with which training, or lack of it, ex-service men have been given a position with a responsible employer. Secondly, the discharging of the same for inefficiency, for no employer could help but become readily aware that the training has only been superficial. Thirdly, repetition of the above, and the employer

passes the word along to hire no more ex-service men. No employer can afford to be continually making experiments for while his patriotism may be of the very highest grade, he can't, nor will he, continually sacrifice his business interests to sentiment. These are sheerly the reasons why at the present time that a large element of the unemployed are ex-soldiers and sailors. By leaving the training of the returning valiants to chance rather than persuading them to go back to the ploughshare we have allowed them to come in contact with medicine men and charlatans. Instead of warning them against this evil of education we have rather encouraged them. Though it is true that each man is responsible for his own welfare yet many of these so-called students were little more than children in mind. We have taken them away from their childhood desires and put into their minds what once would have appeared to them the desires of demigods. The desires of the youth of the southern mountains, were, before the war, as archaic as were the desires of their great-grandfathers. To-day there is a great dissatisfaction with both the old and the new, caused by this germ of education. A timely warning against evils of the mind as well as against evils of the body (venereal talks) would probably have saved many of these a great many dollars and saved their ambition for something constructive. Many through this educational idea have become disheartened and lost ambition through their first real defeat.

These courses in education which were made to appeal to the doughboy, the gob, and the marine, range from accounting to zoroastrianism. If you will pick up a periodical dated November, 1918, and get all numbers of that periodical until the present date you will notice how these advertisements increase by leaps and bounds. And why? Sheerly by reason of the phenomenal success of the courses. Education of every kind in this country is now at its height. But there is no limit to the kinds of it. Every mail order quack in the country can, with a few dollars and a slight knowledge of advertising psychology, raise a shoe-string into a presentable bank-roll, if he has a good pen, a good printer, and a good medium. There is no law to stop him from running a course in swimming or piano playing by mail. Every line of endeavor can be made the means of causing the golden shower to return to him. He can, with this ready pen of his, influence the carpenter to become a Bahaist preacher or the billing clerk an embryo Jack Dempsey. The pen of the charlatan can raise images to the illogical that have no limit. The office boy can be made to see himself in the president's chair and the lady typist is raised to the heights of divine contemplation of having a

fur coat, a Rolls Royce automobile, and envisions the colored chauffeur who opens the door of the car while the steamer awaits the coming of the Chief Foreign Buyer.

It will be readily perceivable how imbecile all this is when we must consider the ground and framework that is necessary to clothe all these diverse minds. No matter what kind of seed you plant it must fall upon fertile ground to obtain a product. You can't throw corn among ashes and get a growth unless the corn happens to seep through to the soil underneath. Neither can you plant ideas in a clerk's head relative to poultry raising unless he has a peculiar aptitude for poultry farming. To get results from any form of education you must have a carefully prepared foundation. I am, of course, speaking of averages. One man may have the adaptability of doing several things well, but the average man certainly has not. Given a certain amount of preliminary education a man can become a mediocre anything if he has the will, but as for him becoming exceptional he must have the adaptability. I can't say whether or not a good farmer could ever become a detective like Burns, but I certainly can say that the average man will not. Nor can I say whether a tinsmith or a waiter could ever become another Faurot or Bertillon but certainly he would be the exceptional exception if he did. You have to have analyses of the character, the will, and the mind before any of these super-exceptions can be brought to pass. It's ridiculous to think that without these things you can be trained in anything but being a *verdampft* fool. Each man has a different mental makeup. You can't educate yourself to any line of work unless you have the peculiar aptness necessary—if you would be highly successful—no matter if the dean in every college in the U. S. tells you otherwise.

One of the greatest of faults (in addition to others) of these educators in the "arts bizarre" is the attempt to educate by mail through pamphlets as similar as are two peas. They advertize individual instruction but it is hardly so. And what is true of these educational medicine men is true of legitimate schools. They all leave no choice to the students mind. They never allow the latter an alternative. There is one effect, and one only, for every cause. There is a constant adhering to the wishes of the trustees and financial backers. If a man holds a contrary view of a subject to that of his instructor, immediately that man is put down for a radical—everything but what he is—a straightforward thinker. We should encourage youth rather to think different and be wrong than to compel them continually to say "c'est" because an instructor told

them so. More than half of the time the instructor himself doesn't believe the essence of what he teaches and it hinders true thinking by arbitrarily saying this is so and this is not so. It would be better to let the student discriminate between what is and what isn't than to make him believe a thing which he'll have trouble to unlearn in after life. This method of arbitrary teaching is true of all schools, extension as well as resident. The schoolmen of to-day are little different from the schoolmen in the days of Aristotle. While they have accumulated a few more ologies and isms they have the same stock of platitudes and truisms they had two thousand years ago. In all their tutoring they never take into consideration the individuality but the mob—the class—always the mob. You can, it is true, lead sheep and other cattle with bells and shepherd dogs but you can't really educate nor really lead intelligent human beings with a crack of the educational whip. We shall soon learn (as business men are now learning) that it takes a long while to strip the men and women of to-day of class-room demonstrations. Had the students made these proofs within their own minds there would have been rather less necessity of ridding them later of these illogical inferences. Schoolmasters and school-mistresses of to-day reason one way. It must be always according to form and syllogism. If it is not according to prescribed order then it is wrong. Thus they reason. And which with modern methods of doing business has been outlived. We must allow our students the right of synthetically reasoning out every proposition rather than to harangue and to abuse them because antediluvian mentors and others of to-day concur in orthodoxy. The result of the present methods of instruction is like giving a scythe to one hundred men and expect each to cut the same amount of grain. By the law of large numerical averages they may cut pretty nearly the same but to expect one hundred students from any school equipped mentally the same to cut any figure in the world of business is idiotic. Teach them rather by mathematics, logic, or the sciences to think at all times for themselves. It will do the coming wheelwright as well as the coming engineer more good than a world of superfluous ologies.

These correspondence schools, in particular, take as a main premise one thing—and that is a similarity of brain functioning. (Though of course the gullibility of the mob is the premise upon which the correspondence school industry is founded.) It takes for granted no other convolutions in the brain of John Smith than it does in the brain of Jacob Isaacs. Each given a problem according to the mail method get one answer. All of the ramifications of that

problem never enter into the mind of either unless the student is exceptional. While such may be true for the exact sciences, viz: that if $A + B = Z$, then $A = Z - B$, etc., it is hardly true for any of the arts, but these advertising pedagogues assume this in every case. While I do not wish to detract from the commendable work that some few correspondence schools are performing I think it would be well to make adaptability tests and individual research (as a few colleges are now doing) before assuming they can force ability upon those who have it not. I grant that this would entail much work and also that it would tend to nullify the money making power of the institution but still they could enroll the prospective scholar in courses to which by a reasonable amount of persuasion and search they found him to be most fitted.

Many of the things above pointed out will cause a student to at all times, and not part of the time, depend upon himself. It will teach self-reliance. The present system makes too much for laziness. The resident student bones when he has to and so, too, does the home study man. The latter though is less remiss in this respect than the former. Oftentimes for this reason does the self-taught man do far better in the professions than does the college man. And this because he is compelled to shake off laziness. He is far from the scene of a classroom; he has less direct supervision; he has no fraternity "hops" to worry about; and he has more time for self analysis. He realizes his faults of education whereas the college man and others of their type are generally so puffed up with second hand ideas that they have no time for seeking within themselves the truth of a proposition. They very seldom, if ever, dispute a professorial syllogism, or constituted authority. They accept, *prima facie*, the evidence of the representative of the Delphi oracle, the *alma mater*, i. e., the instructor.

There is no greater need in our modern methods of education than the need to teach self thinking. The time was when the teaching of reading, writing and arithmetic, the "Three R's" so called, were the fundamental principles of education. These fundamentals and these only did the average American of other years obtain. And from these quondam students have come some of the greatest lawyers, editors, physicians, statesmen and writers that America can boast. Not that I necessarily mean to infer that this humble form of education was the cause of them becoming great; they would probably have come to the estate they did with a college education, just as we have many college graduates, too, who have been exceptional, but they did have the aptness, the will, and the

character, and the need for self reliance was inculcated in them earlier than had they been later graduated from the higher schools.

As long ago as in the days of Montaigne some few educators and others have been ranting against the above methods of education but it seems as though no matter what means a writer may take to alleviate it the learned gentlemen of our colleges, high schools, and correspondence schools turn to it a deaf ear. The writer of this article makes no pretensions to being an educator; he makes no pretensions to any exceptional learning but he has been a business man and a fairly accurate observer of the errors in logical reasoning made by the average student-savant of these institutions of learning, and as a result, he, too, wishes to butt his head against a stone wall. He, too, must add his infinitesimally small voice of pretended philosophy against the teachings of the orthodox because logical reasoners are the exception rather than the rule. Though a large part of the method as taught by the "Emile" of Rousseau is now out of date it would be better to adhere to that system rather than the present one. A concerted effort on the part of parents and others interested toward abolishment of the present methods is the only thing that will make the majority, rather than the minority, retailers in new clothes and not wholesalers in second hand ones.

Thus you see that given equal fallow soil to plant your seeds of education you must consider all the things that I have before enumerated. No college, no detective school, nor any home correspondence course can have effect unless the individual is considered as one particular entity. As the one and only one in which to instill educational stimuli of any kind. Each man and woman owe to themselves this self analysis: whether or not they are adaptable; whether they have the requisite ability, and whether they have the common sense (which we all *think* we have). Fundamentals only should give a good grip upon the latter and no college, no accountancy school, no traffic course, or school of exporting can ever add to it.

We have all more or less been stung by this educational bee in one form or another—and if we haven't we shall live to see the day when we shall become members of a matrimonial agency or a post card club. But an examination of the reasons as set forth here should give ample proof of the fallacy and the inconsistencies in these educational courses.

The writer of this article has received circulars describing fully how to become rich by taking one hundred different courses in instruction. Electricity, Salesmanship, Languages, Chiropody, Telephony, Memory, Auto Mechanics, Finger Printing and dozens of

other pamphlets describing these courses have all found their way to the waste basket. The first gives a conservative salary of \$175 a week; the second, \$10,000 a year; the third unlimited return; the fourth \$20,000 a year and so on. Of all the bunco that ever happened, this educational one should be handed the grand prize, or as "Tad" would say "The Fur Lined Frying Pan." To imagine there are people who actually fall continually for this line of gilded chatter. Admittedly, there are instructors of all the arts and sciences who can teach these subjects but cannot practice them; they can explain but that terminates their ability as far as the art or science is concerned. But, while this is true of a good many instructors in colleges and high schools it is hardly the case with these advertizing quacks. Do you suppose the majority of these instructors are getting over \$40 a week, if that? Why do these instructors in these mountebank institutions go on working for a paltry \$40 a week when \$10,000 is ready for the taking? It's quite a mind feat to be able to encompass this fact. Also it is incomprehensible why expert finger print detectors and such like are not patriotic enough to lend their able assistance to the Government in this time of criminal strife. They are still pulling, and will go on pulling, the same old stuff of making great detectives out of village cut-ups by presenting him with a full set of instructions, a whistle, and a tin badge, all for the small sum of three bucks! Will America never grow up and get away from these puerilities? Will it never outgrow the shell game and three card monte?

THERE MAY I WORSHIP.

BY GUY BOGART.

Where cross and crescent meet
With swastica in mergence sweet ;
Where Isis and Jehovah wed,
And Olympian Jove's not dead ;
Where the thunders of Thor
Mid icy northland hoar
Echo the pipes of Pan ;
Where Karnak skirts the Druid wood—
There may I worship.
Where Jesus and Gautama (The Christ and The Budda incarnate)—
One creative urge.
In understanding of the Logos divinely merge—
There may I worship.
Where life is ever,
And death is never ;
Where creeds and constitutions,
All forms and institutions
Yield to that brotherhood transmuting evil into good—
There may I worship.
Whereever a temple by hand of man or other natural impetus has
been reared,
Albeit obscured by men-becoming-conscious :
In synagog, grove, mosque, church or temple ;
Before idol or shrine,
Totem or symbol ;
Wherever the heart of man reaches out to God—
There may I reach within to the God—who is I.
Wherever a thot of the infinite springs—
There may I worship,

I can worship in the temples of men,
 But rather shall I worship in the hearts of men, where dwells the
 God who is I.

I believe in the Great *I am* (First cause, whom I understand not) ;
 In cause and purpose in the universe ;
 In the divinity of men and bugs and trees ;
 In the brightness of yesterday and to-day and to-morrow ;
 In the goodness of all men and the perfection of all paths to
 the goal ;
 In the Christ within you ;
 In the God-embracing all.

If you are an atheist I rejoice in your atheism.

If you are Catholic, Jew, Mohammedan, Protestant, Buddhist,
 Agnostic, Pantheist, Theist, Taoist, Brahman, Heathen,
 Idolator, Unitarian, Spiritualist, New Totist, Christian
 Scientist, Theosophist, verily, Beloved. I am one with
 you in each of your faiths.

Are you on the mountain heights?

Some day I shall earn that viewpoint.

Are you in the valleys?

I climbed from those depths.

By memories or by aspirations I am one with all of you.

You cannot disagree with me,

For there is One Truth

Incarnate in the heart of all that breathes.

By realization we are one :

By ignorance are we many—

But ignorance is passing, and realization will one day come to all,
 even as by some it has now been achieved.

Whoever you are,

Whatever your creed,

Whatever your color,

Whatever your nation,

Whether man, beast, plant or mineral,

Whether incarnate or spirit,

Whether evil or good,

You are my brother—

And wherever you are,

There may I worship.

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